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THE receipts from donations for May were an advance of more than $10,000 over those of the corresponding month a year ago; from legacies, about $2,800 less, making the net gain for the month $7,252.37. For the nine months the gain from donations has been about $45,600 and from legacies over $30,000, a net gain of $75,861.31. Let the donations continue thus to advance during the three summer months and they will be months of continuous thanksgiving at home and abroad. Every additional dollar, let it be remembered, is imperatively needed and will be most gladly appropriated to the immediate and most urgent necessities of the missions.

WE receive, through our Bihé missionaries, pleasant news of a warm reception given the two missionaries of Mr. Arnot's party who have reached the Garenganze. The king, Msidi, with his head chiefs came out to meet them at six hours' distance from their destination, and themselves carried the strangers the rest of the way. This region is the one now in dispute between the Katanga Company, chartered by the Congo Free State, in whose domains it lies, and the British South Africa Company, which has sent up agents to secure possession of it. Msidi knew nothing of the Congo State and its boundaries, marked out by international agreements in Europe, and he made terms with the South Africa Company. It would seem that this Company, chartered by the British government, cannot press its claim without endangering all other agreements affecting "spheres of influence" in Africa.

Two of the great missionary societies of America have recently closed their annual accounts, each with a debt. This is not because the receipts in either case have been less than in previous years, but because the demands of the work have been greater. The American Baptist Missionary Union finds itself burdened with a debt of $61,000, and the Presbyterian Board with a debt of $18,000, which is $60,000 less than the debt of the previous year. Yet the receipts of the Presbyterian Board were greater by $148,000, including $43,000 especially contributed for the debt, than those of the previous year. These facts furnish new illustration of what we wish could be understood by our churches, namely: that a growing work necessitates increased contributions, and that so long as the blessing of God rests, as it does, upon the laborers in the field, it is impossible to carry on missions at the old rate of expenditures.

On the twenty-fifth of May, two envoys arrived in London, coming from Gungunyana, the king of Gazaland, whom our readers know about as the son of Umzila and the potentate who declined to have our missionaries settle at his kraal because he had Portuguese teachers. Gungunyana seems now to be thoroughly opposed to the Portuguese, who, as he claims, have sought to rob him of his country and to alienate his vassals. The chief envoy is Hulu Hulu, a Zulu of pure blood, who seeks an interview with Lord Salisbury, to lay before him the earnest petition of Gungunyana that he and his country may be taken under the protection of the "Great White Queen." The king's message is as follows: "The Portuguese are troubling me, and they have excited my people against me; they have caused my last war with the Chopies and with Spinanyaan; they (the Portuguese) having provided arms, necessitating the moving of my whole nation from the Umsaap to the Limpopo, causing me to lose thousands of my people from starvation. My desire is now, as it was my father's, Umzila, to get the protection of the Great White Queen, so that I may be troubled no more by these Portuguese, and may myself govern my people in peace. The Queen may refuse me her protection, and, they tell me, may give me over to the Portuguese. This I will not submit to, and will rather take care of my own people without white protection." It is doubtful whether Lord Salisbury will give an audience to these envoys, fearing that such a course might interfere with the negotiations now in progress with the Portuguese as to the region in dispute. This matter is of the greatest interest to our East Central African Mission. Without doubt Gungunyana now regrets sorely the preference he gave to the Portuguese priests when Messrs. Wilder and Bates visited his kraal in 1888. From present appearances it may be judged that he will look with favor upon any of our missionaries who wish to settle in his domains, or to pass through to Mashonaland.

Since the article, on another page, referring to Mashonaland was in type, word has been received of a collision not far from Massi Kesse, between some Portuguese troops and a police force of the British South Africa Company. The collision apparently took place on the eleventh of May. Information in regard to the matter is quite meagre, but, whatever may be the facts in the case, it is not to be anticipated that the settlement of points of disagreement between the English and the Portuguese will be long delayed. The British will insist upon the right of way by the Pungwe River into Mashonaland, and nothing can hinder the speedy development of that rich country.

No little cheer has been given to our brethren in Bulgaria by the action of the Prime Minister in connection with the meeting of the Bulgarian Evangelical Society. According to law due notice was sent to the officials that the Society proposed to hold its meeting in Panagurishte. The officer who received the notice forwarded it to his superior, disapproving of the proposed assembly; whereupon it was forwarded to Mr. Stambouloff, the Prime Minister, who returned it with this endorsement: "These people are among the most loyal that we have. You are not to put any hindrance in their way. Let them freely meet as proposed." This is a striking testimonial from the highest authority in the Principality.

Our friends, who desire to examine or procure any of the photographs of scenes in West Africa prepared by Rev. Mr. Fay, will find specimens at the business office of the *Missionary Herald*, No. 1 Somerset Street.

We are glad to learn from Mr. Wilkins of the recent formation of an Extra-Cent-a-Day Band for missions, already numbering 200 members, in Rev. Dr. Gregg's (formerly Rev. Dr. Cuyler's) church in Brooklyn, N. Y. So large a Band in this prominent church may well lead to the organization of many others. A year ago there were 4 or 5 bands only; in October, 15; in April last, 64; now, 77 or more. So the Extra-Cent-a-Day Band moves on. Mr. S. F. Wilkins, Newton Centre, Mass., will be glad to give information to all who wish to form bands, and he would be glad if all new bands would report to him.

It seems that the statement we made in a paragraph in our May issue that Mrs. Isabella Bird Bishop had selected a spot in Kashmir where a hospital might be built in fulfilment of a direction, accompanied by a bequest, of her late husband, was incorrect. The statement we copied from British publications, and it now appears that Dr. Bishop did not make any such bequest.

The passage by the British House of Commons of the resolution declaring that the participation by the government in the opium traffic is morally indefensible was a surprise both to the friends and the foes of the measure. The wrong was so firmly entrenched that no one seems to have anticipated any success in the effort to have the traffic denounced by Parliament. The government was on the wrong side and so were the great newspapers. *The London Times*, in its surprise over the result of the vote, says that the House of Commons was "merely having one of its too familiar spasms of cheap Puritanism," and it admits into its columns correspondence from a number of writers, one of whom had the effrontery to say that the injurious results of the traffic are "grossly exaggerated, if they are not purely imaginary." With such influences opposed, it is evident that a resolution of disapproval is not enough. What is needed is a persistent agitation on the subject until the public conscience in England and all over the world shall be aroused to the proper sense of the enormity of the wrong committed both against India and China, and shall at any cost put a stop to the participation by the government in the nefarious traffic.

Mrs. Christie, of Marash, in writing of the work of the Theological Seminary in that city, says: "Is it possible that it is known in our great, generous, Christian America that this institution has no other endowment than that given out of the deep poverty of our Marash Christians? Is it known, and is there no one ready to come to our relief with the few thousands more needed to secure its future support? Its present existence depends upon the fluctuating state of your treasury. Millions are given to architecture alone in the homeland. We are glad our institutions there are so generously dealt with, but is there not enough for us too? We ask only for necessities, a fund that shall afford an income sufficient to support a few teachers and earnest students who have no means of their own."

We greatly regret that the English Church Missionary Society finds that the new Bishop of Jerusalem, whose appointment it had favored and to whose support it contributes, is so influenced by his high church proclivities that he is protesting against the practice of receiving members of the Oriental Churches into the churches organized by the agents of the society. Of course our sympathies are with the Church Missionary Society in this matter. If their view is wrong, then over 100 churches connected with the American Board have been wrongfully organized. It is admitted on all sides that there are saddest corruptions in these old churches, that in most of them the Bible is found only in what is practically an unknown language, and the priests and people alike are ignorant of the gospel, and, with rare exceptions, whoever attempts in the midst of these churches to proclaim a pure gospel will be persecuted, perhaps unto death. In most cases those who have any spiritual life must leave these old churches, but the Bishop of Jerusalem thinks it is wrong to receive these evangelical Christians since they belong to churches which, forsooth, have kept up the "apostolic succession." We sincerely trust that the irritating controversy in which the Church Missionary Society is now involved will not weaken its strength or induce it to modify the position it has taken.

The contrast between the foreign missionary situation of threescore years ago and that of to-day in reference to the opportunities for labor is most striking. Formerly the question was, Where shall good openings for laborers be found? Now the question is, Where shall enough men be found to fill the most promising of the openings? A recent number of *The Indian Witness* well says: "The foreign missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes but looks half-starved, because all he eats goes to growth and none to fatness. The churches of Europe and America are steadily increasing their appropriations to foreign missions, but the work is increasing at a far more rapid rate. There must be an immense increase in the missionary zeal and liberality of the churches, or a crisis, probably followed by panic, is inevitable." It seems to us that the crisis is already upon us, but we trust there is to be no panic. The increasing demands should only awaken all branches of the Christian Church to increased efforts: but let it be clearly understood that increased efforts are necessary.

A decided obstruction to the progress of Christianity in India is the Arya-Somaj. In its eclecticism this organization claims to give high place to Christianity, and has incorporated much of its ethical and spiritual teachings. But many Hindus, finding that should they openly confess Christ, as their consciences tell them to do, they would meet social ostracism and bitter forms of persecution, content themselves with joining a body which, while commending Christian morality, yet does not require any one to break from his caste or to be counted as a deserter from Hinduism. It is easy to see what a temptation these Hindus are under to compromise, and practically deny Christ.

The Japanese are coming in large numbers to the Hawaiian Islands, and are finding work and a welcome. On a single steamer, sailing March 17 from Yokohama for Honolulu, there were 1,080 Japanese emigrants.

In a report of the Lodiana Mission there is an interesting story of a meeting in which a prominent Sikh discoursed about one of their sacred books, the Granth of Tegh Bahadur. After the Sikh had read and expounded the doctrine for an hour or more, during which a pure theism was highly commended and heathen and idolatrous superstitions were denounced, the Christian missionary began by saying that he heartily agreed with all that had been uttered. But he placed *his* sacred book (or Granth) by the side of that of the Sikh, and said: "There is one thing lacking in your book, and that our Granth supplies. There is a wonderful exhibition of God in your book, and its statement of your duty to God is correct as far as it goes. Furthermore, that book tells how a righteous man may be saved, but it has no salvation for a sinner." This statement was then discussed at length, and at last an old Sikh said: "Yes, I understand; the Padri Sahibs are not saying anything against our book. They say the book is right, but we are wrong, because we are sinners. That is perfectly true. The fault is in us, not in the Granth." So pagans and Christians unite in saying that the Bible is wholly unique among sacred books in that it offers salvation to sinners.

A remarkably clear and accurate statement of the relations of the Spaniards to our mission in Micronesia, written by Rev. Dr. Thomas Laurie, originally printed in *The Advance*, has been issued in tract form, and copies may be obtained at the Rooms of the American Board in Boston, New York, or Chicago. It is a record of folly and wrongdoing on the part of the Spaniards, and of sorrowful loss to the missionary cause, but the story needs to be known that, if possible, public sentiment may exact righteous retribution for the grave offence.

Susi, the last of those faithful servants of Dr. Livingstone who brought his body to the coast on that most remarkable journey, which we are wont to think of as the grandest funeral procession the world has ever seen, died at Zanzibar on May 6. His name ought to be remembered gratefully wherever Dr. Livingstone is honored.

For about twenty years Rev. Mr. Knapp, of Bitlis, has been greatly annoyed by a claim made by a native to the house which he had purchased, paid for, and occupied. This case has now been in the courts for several years, with decisions sometimes for, and sometimes against, the claim. Mr. Peet, of Constantinople, sends the information that the highest court of the province has finally decided the case in favor of Mr. Knapp, seven judges uniting in the decision. It is believed that the case is now settled in manifest accordance with justice.

Africans, in some things, are undoubtedly behind the people of other nations. A case in point has just come to our attention, which relates to their appreciation of holidays. The Galla children, who are now in the Lovedale Institution in South Africa, are so eager in their studies that at the close of the term they begged for the books they are to use during the next session, in order that they may be studying during vacation. And with great simplicity they asked their teachers, "What do you want any vacation for?"

INCIDENTS are continually coming to light showing that the gospel is reaching and saving some who are not known to missionaries. Two items of this kind have recently fallen under our notice. One is of a Burman, fifty-seven years of age, who suddenly appeared at the station. Though wholly unknown to any one connected with the mission, he announced that he believed the Christian religion and worshiped and prayed to God. When asked to kneel down and pray he complied, praying so reverently and fervently that the missionary, much amazed, asked him who had taught him to pray. The man answered that he had once heard a street preacher and received from him a tract, and that ever since then, though entirely alone, he had been living a life of prayer and faith in Christ. A missionary of the London Society reports that, being detained by rain while on a tour, two of the preachers went, accidentally, as we were wont to say, to a village two or three miles from the camp, and found several people, wholly unknown to any of the mission, who had in some way learned of Christ and were maintaining a Christian profession. The headman of the village begged the missionary to receive the whole of their people as adherents and to send for a teacher. Such is the leavening power of the gospel.

ALAS, that men from Christian lands so often stand in the way of the progress of the gospel among pagans! A native Samoan, who had gone to New Guinea as a missionary, was not long since greatly annoyed during his sermon on a Sabbath afternoon by a constant hammering on a store near by. This store was being built by a German who had in his employ a Scotchman. The preacher could read little English, but he knew enough to find passages in the English Bible, and turning to Exodus 20: 8, he strode up to the new store, and, pointing to this verse, he roared out to the Scotchman, "Read that!" The Scotchman measured the preacher and saw that he was very muscular and very much in earnest, so he meekly read aloud these long-forgotten words, "Remember the Sabbath day, to keep it holy." This done, the preacher, in broken English but in vigorous tones, said, "Your country sent Bible to my island, and we learn to make Sunday, and then I bring Bible and come here to New Guinea to teach these people Sunday. What for you make me liar?" It is said there was no more hammering on that store on Sunday. But, alas, all those who "make liars" of missionaries and their converts are not so easily silenced!

THE British Missionary Societies, according to *Medical Missions at Home and Abroad*, have 139 physicans engaged in missionary work, 13 of whom are ladies. Of the whole number the Free Church of Scotland has 34, the Church Missionary Society 21. The London Missionary Society and the English Presbyterian Church have each 13, the United Presbyterians 11, and 25 societies have less than 10 each.

A HINDU gentleman said to a preacher in our Marathi Mission, last year: "You must not be discouraged in this work of yours. Without doubt it is doing a great deal of good. People may oppose you and treat you shamefully, *may break your noses*, but all the same your preaching and your tracts are exerting a very great influence. It is only caste and a fear of the world that keep people from becoming Christians."

We are glad to give here a small picture of the new church in Tōkyō, of which Rev. J. T. Yokoi is pastor, which was dedicated on Saturday, April 25. Many friends in this country, who contributed for the erection of this church, will be glad to know that the work has been happily completed. It is a substantial brick structure, seating about 700, and costing, with the land, about $11,000. At the dedication services the house was crowded, and addresses were made by Messrs. Kozaki and Ebina, of Kyōtō, Rev. M. Honda, of the M. E. College, Dr. Verbeck, of the Reformed Church Mission, and Dr. D. C. Greene, of our own mission. The position of this church, in close proximity to the Imperial University, makes it a specially important centre for Christian work.

Rev. W. G. Lawes, at the late anniversary of the British and Foreign Bible Society, said that at a missionary meeting in New Guinea, held a few months ago, one of the speakers picked up a spear, and said, "This used to be our constant companion; we dared not go to our gardens without it; we took it in our canoes; we carried it on our journeys; we slept with it by our side, and we took our meals with it close at hand; but," said he, holding up a copy of the Gospel, "we can now sleep safely because of this; this book has brought to us peace and protection, and we no longer require the spear."

In our November number we reported, on the authority of United States Minister Denby, that there were only four provinces in China without the telegraph. It seems that one of the provinces named, Shensi, can no longer be spoken of as without the telegraph. The line is already in process of construction in Shensi, and is completed to Tai-yuen-fu, in Shansi. There will be an office at Ping Yao, which is only twenty-five miles from our mission station, Fen-chow-fu. Mr. F. M. Price reports that there was some excitement about the matter among the natives, inasmuch as it was rumored among the mountains that a man's head must be put in the bottom of each posthole. So far as is known, the natives have not interfered with the construction of the lines.

THE DEVELOPMENT OF THE EAST CENTRAL AFRICAN MISSION.

It will be remembered that when this mission was undertaken it was called the mission to Umzila's Country. We need not dwell now upon the causes which have prevented the occupation of the region which it was proposed to reach. Had not death overtaken Mr. Pinkerton while on his way to Umzila's kraal, in 1880, the mission might have been established there before the Portuguese had taken practical possession. Subsequently Mr. Richards, in 1881, visited Umzila and obtained from this monarch permission to send in five missionaries and their wives "as soon as possible." But this force was not ready, and Umzila died before missionaries availed themselves of his permission to settle in his kingdom. His son, Gungunyana, courteously received Messrs. Wilder and Bates, in 1888, but told them that they were too late, that the Portuguese came first and that they must be his teachers and the teachers of his people. Not long after this Gungunyana removed from his northern to his southern capital, Baleni, which is directly west of Inhambane, near the Limpopo River, and there he remains.

In the meantime, although the missionaries of the Board have established work, and with a fair measure of success, on the coast near Inhambane, the plan of extending the operations of the mission into the interior has never been lost sight of. Just now a movement in this direction is on foot which our readers will watch with interest and which we would commend to their prayers.

A little to the northwest of Umzila's old kraal is the now famous region known as Mashonaland, which has recently come under the control of the British South Africa Company. This is the new "Eldorado," about which marvelous stories are told as to the salubrity of its climate, the fertility of its soil, the diversity of its products, and above all as to its mineral wealth. The natives have suffered greatly from the assaults, first, of the Zulus from the south, and more recently from the Matabele on the southwest, under the lead of the warlike chieftain, Lo Bengula. On account of these raids the Mashonas have retired from the plains and dwell in the mountainous districts, but they are said to be intelligent and industrious, and ready to receive with favor the white men who come among them.

Mashonaland is an elevated plateau, with a breadth of from 60 to 100 miles, and fully 4,000 feet above the level of the sea. It is well watered, with fine forests, and if the glowing accounts of those who have visited the region are worthy of any credence it possesses everything in climate and products to fit it for the residence of both native Africans and foreigners. On the next page is a small sketch-map of the region, showing its relations to other districts in Africa. The recent negotiations between the officials of Great Britain and Portugal have resulted in assigning new territorial bounds, which are indicated on this sketch. While Portugal is given a strip on both sides of the Zambesi up as far as Zumbo, together with 50,000 square miles north of that river, Great Britain in Mashonaland moves her bounds eastward, so as to include the whole of the Great Plateau and the mountain range, the dividing line at this section running on the thirty-third degree of east longitude. On this line, however, a slight detour is made at Massi Kesse so that the Portuguese may have one

station in the Highlands. The right of passage on the Pungwe River is conceded, so that, should this agreement, signed in London May 14, be confirmed by the Cortes, the British South Africa Company will have easy and, for Africa, speedy communication with its vast territory in the interior. The Pungwe is navigable by steamers for seventy or eighty miles from its mouth, and from the head of navigation there is already a good wagon-road by way of Massi Kesse to Fort Salisbury, which is 300 miles from the coast. This is the new road to the Mashona plateau.

SKETCH-MAP OF SOUTHEASTERN AFRICA.
The Tinted Area is claimed by Portugal.

It is morally certain that over this road, by the Pungwe and Massi Kesse, will pass into Mashonaland, within the next few months, a vast number of men in pursuit of the gold which is there to be found. Over this same road, as our recent letters from Natal inform us, our brethren of the East Central African Mission desire to go, to examine the openings for Christian work among the Mashonas, who are believed to speak a language akin to the Zulu. Mr. Wilcox and Miss Jones have already gone from Natal to Inhambane, and as soon as the way is opened it is hoped that an expedition can start to ascend the Pungwe and to explore the Mashona plateau. Correspondence has been entered into with the London Missionary Society and with the societies of the Church of England with reference to the occupation of this territory. This proposal is in the direction of the original plan of our mission. It certainly would be a great

advantage to occupy a region so healthful and under British, rather than under Portuguese, control.

It may be thought early to refer to this movement, which is entirely in the future, but it will be well to have the matter in mind as information is given in the daily press in reference to various enterprises in this portion of Africa. An item referred to in our editorial paragraphs concerning the envoys from King Gungunyana who have reached London has a direct bearing upon this proposed movement. It seems to be a remarkable opportunity for entering this region in Southeastern Africa, and it behooves the Christian church to be alert, that it may take advantage of the sudden and promising openings in that part of the world.

AINTAB, CENTRAL TURKEY.

BY MISS MYRA A. PROCTER, FORMERLY OF THE CENTRAL TURKEY MISSION.

AINTAB is situated about thirty-eight degrees east longitude, and thirty-six degrees north latitude, being as far south as the northern part of North Carolina. It is ninety miles east-northeast of Alexandretta, which is its port on the Mediterranean. The accompanying picture shows the pass through which missionaries go on their way from the sea to Aintab. The climate of the city is modified by its altitude, which is nearly 2,700 feet above the level of the sea. Nevertheless the dry summers are very hot, and the rainy winters are cold, snow sometimes remaining on the ground for several weeks.

The surface of the country is not mountainous, but a succession of bare rolling hills, with cultivated plains and fertile valleys lying between them. The barrenness of the hills is relieved partly by the striking contrast afforded by the verdure of the plain, and especially by the lovely clouds that cast their shadows upon them, and by the exquisite purple tints that tinge the atmosphere. Many of the higher hills are crowned by small dome-roofed stone buildings, to which both Mohammedans and Armenians resort to offer sacrifices and to pray for special favors. They are, at least, striking reminders of the "high places" so often mentioned in Old Testament history.

Wheat, barley, and, to some extent, cotton and hemp are cultivated on the plains, ripening so early in the season as not to need irrigation. Vineyards, however, are the characteristic features of that region, being very extensive, and although not irrigated they remain fresh and green all through the long summer, when not a drop of rain falls. In the orchards are found mulberries, apricots, plums, figs, and pears; also, pistachio nuts and English walnuts. In the gardens, which must be carefully watered, grow lettuce, cucumbers, eggplants, tomatoes, onions, okra, squashes, turnips, etc.

A small stream flows north of the city, which is used for irrigation, but the drinking-water is brought in a stone aqueduct from the mountains twenty miles away. There is a regular system of underground distribution from this aqueduct to the wells, or, rather, cisterns, which are found in almost every yard. In the lower parts of the city the water comes into the courts in pretty fountains, but on the hills it must be drawn in buckets, sometimes a distance of sixty feet.

The population of Aintab is estimated as between 30,000 and 40,000. About two thirds of the people are Turks, whose religion is Mohammedanism. The remainder are chiefly Armenians, with a sprinkling of Jews and Greeks, and, on the outskirts of the city, a small colony of Hindus. Turkish is the language almost universally used in the homes as well as for business.

THE PASS OF BEYLAN, BETWEEN ALEXANDRETTA AND AINTAB.

The houses are built of hewn limestone, of which there are abundant quarries in the vicinity. Flat earth roofs are quite general, but there are also many tiled roofs. In 1848 there was not a glass window in the city; now they are common. When glass is not used, the heavy sashwork is covered with cloth or oiled paper in the winter.

A large majority of the families live in one room, with a dark storeroom back of it. The kitchen is a separate building, and is common to all the families in the yard. Many families comprise three generations, as the sons when they marry bring their brides to the paternal home. Can you imagine how much Christian grace is needed to enable one to live peaceably with so many in such close quarters? Of course such homes contain but little furniture. The beds are spread on the matting at bedtime, and in the morning are rolled up and put away on the shelves. The table is a round copper waiter, perhaps a yard in diameter, which is brought when needed and placed on a stool, and the people sit around it on little cushions or on the matting. "First the men, and *afterwards* the women," was the old rule; but now in most Protestant homes the family eat together. More and more also the young people are inclined to set up a home by themselves when they marry, and there are families sufficiently well off to occupy a house with several rooms. Girls were formerly married at twelve years of age, or even younger; but now, even among non-Protestants, they seldom marry before fifteen and often not till twenty.

The work of the American Board in Aintab has been confined almost wholly to the Armenians. The first enlightenment came from copies of the New Testament in Armeno-Turkish, published at St. Petersburg, which were sold in the city. Few of the people were then able to read, and the services of the Armenian Church, which very much resemble those of the Roman Catholic Church, were conducted in the ancient Armenian language, which none of the people understood. The gospel in a language they could understand was indeed a revelation to them. A company was soon formed asking for further instruction, and colporters and missionaries began to visit the place. Of course opposition arose, and in December, 1847, Rev. T. P. Johnston, who was making a visit there, was ordered away, and stoned as he left. His meekness and forbearance under the insult so impressed one of the young men engaged in the stoning that he soon became a convert, and he has long been a deacon in the first church. That same month the ravages of the cholera made all willing to tolerate a skilful physician, and Dr. Azariah Smith was allowed to remain. In January, 1848, he organized a church of eight members.

Rev. Dr. Benjamin Schneider spent the summer there, and the following spring brought his family for permanent residence. For twenty years he labored most assiduously for the building up in every Christian grace of the rapidly growing churches. A stone church was built in 1854–55, and a pastor installed in 1856; a faithful man, who still lives to preach the gospel he so early learned to love.

In 1859 Mr. Coffing, having taken charge of the Sabbath-school work, soon brought the average attendance up to more than 1,000. In 1862 a second pastor was installed, and in 1865 the church was harmoniously divided, each division having 147 members. After four years of struggling with the Turkish government for a permit, a second church building was completed, and not long after a new place of worship was opened in a distant part of the city. The third church was organized in 1880 with twenty-one members.

These churches are self-supporting, and around them are grouped common schools, Sabbath-schools, district prayer-meetings, Young Men's Christian Associations, Christian Endeavor Societies and Missionary Societies. They have been blessed with precious revivals. In 1875, during the ravages of the cholera, great solemnity pervaded the community. More than 100 were added to the churches as the fruit of that awak-

ening. In 1889 there was a still more powerful revival, as the fruit of which 539 were added to the churches. In 1890 the number of communicants in the three churches was 1,487; of pupils in the Sabbath-schools, 1,550; of pupils in the day-schools, 848.

The present force of American workers in Aintab gives its strength chiefly to educational work. At the very beginning of the mission a training school was established for the purpose of preparing preachers and teachers from among the people themselves. This school was afterwards removed to Marash. In 1870 the question of a college began to be seriously agitated, the people of Marash and Aintab being the prime movers in the matter and offering liberal aid therefor. The first class of Central Turkey College was formed at Aintab in 1876, and a building was soon put up on a hill west of the city. Rev. Dr. T. C. Trowbridge was the first president, and labored with untiring zeal in the United States and England and among the native churches to place the new college on a permanent financial basis. After his death in 1888, Rev. Dr. A. Fuller succeeded to the presidency. Dr. and Mrs. Shepard have charge of the Hospital and Medical Department. Besides American teachers there is an able corps of talented and well-educated native professors.

Thus far ninety-four have graduated, of whom at least one half are engaged in preaching, teaching, or in some form of literary work. Quite a number of the remainder are skilful physicians, and others are successful merchants and druggists. When the College building was burned last Christmas, the thought of the native Christians was well voiced by an aged sister, who brought a gold lira ($4.40) for the rebuilding fund, saying, "The light on this hill must not be suffered to go out."

In 1859 a Training School for Girls was established whose growth has put its foster-parents in this country to the trouble of enlarging its quarters several times. Beginning with eight day-scholars, in a small rented room, it soon developed into a boarding school, and in 1866 rejoiced in a home of its own. In 1877 this home was enlarged to nearly twice its original size. This was occupied until 1885, when, the old building having been sold, a larger and more commodious structure was erected on a new site. Three years later this was partially destroyed by fire, but was rebuilt without any break in the course of study. Has it been worth all this trouble? More than 200 have graduated from this training school, most of whom have gone forth Christian young women whose influence is felt for good wherever they reside. More than three fourths of the graduates have taught for a time, some for many years; but their good influence as *mothers* deserves and receives special mention from those who now have charge of their children in the higher schools. Nearly all the boarding pupils have been non-residents of Aintab, some coming five days' journey (150 miles).

The villages immediately around Aintab are all Mohammedan and not accessible; so there are no out-stations within twenty miles of the city. But to the east, between Aintab and the Euphrates, there are two out-stations; four lie beyond the Euphrates, of which one, Oorfa, is as large as Aintab itself. Two out-stations lie three or four days' journey to the north, five are found in the mountains west, and nine lie to the south, including the cities of Aleppo and Antioch.

God speed the day when the gospel may be freely proclaimed to every nationality in Turkey!

AN ADVANCING WORK DEMANDS LARGER SUPPLIES.

A PRACTICAL ILLUSTRATION.

BY REV. J. C. PERKINS, ARRUPUKOTTAI, MADURA MISSION.

[The following communication from Mr. Perkins was not intended for publication, but it is given here that by this story of one station our readers may more clearly apprehend the occasion for the call for increased appropriations, and how any reduction cuts into the life of the work. Arrupukottai, of which Mr. Perkins writes, is the new centre of the old Mandapasalai station, and of late the growth in this, as in the other sections of the mission, has been most cheering. But the necessities caused by this growth have not been met. It is true that since this communication was written the Prudential Committee has felt warranted, in view of increased receipts, in distributing the additional sum of $15,000 among the missions, and that of this amount $1,000 was sent to the Madura Mission to be divided among its twelve stations. But Arrupukottai alone could have made good use of the whole of this $1,000.]

While the Lord is working in our station and people are coming over, to be obliged to stop work in this or that village, or not to be able to place a preacher in a new village when there are newcomers, is most disastrous. If there were no advance in the work in the village, you might cut down the allowances, and I could stay in Arrupukottai, convert myself into a pastor and spend my time in bringing forward that one church. But what of the 175,000 people in the villages about this place? What of the little bands in this and that village who come to me and say, "Sir, we wish to become Christians"?

To see a band here and there coming out of heathenism and not to be able to instruct them and to *hold* them is about the hardest, most tantalizing, and most disheartening experience a missionary is called upon to bear. It seems like a blow from behind. In front we have all the superstitions of heathenism to overcome, the natural disinclination and the lethargy of the human heart, the active and often cruel opposition of the heathen, and finally the wiles and the machinations of the devil. But having overcome these, when our resources are cut off and the means of making good our success withdrawn, the blow comes from a quarter which we are not watching, and it strikes with most telling and disastrous effect.

Last year fifty souls slipped through my fingers for no other earthly reason than that I had no money to employ a preacher for that village. They stayed with us six months, then drifted away, just as I knew they would, and just as I know other new converts will do if no help comes.

Now do not say that "such converts cannot be worth much who go back so easily." They are of just as good quality as you or I would have been had we been converted with our heathen fathers hundreds of years ago in the British Isles. They see beauty in Christ; they say they believe he is their Saviour, though they do not understand the statement in all its fulness; they say they wish to be his followers, though they do not understand fully what following Christ means. Very well! We receive them, and what is the result? The whole community turns against them. They are put out of caste, they are

boycotted in the shops, their crops are damaged or stolen, and their thatch roofs are in constant danger of fire.

To be able to bear all this, does it not stand to reason that the foundations must be well laid, that a preacher must give them constant attention and daily feed them from the Word of God? They are "babes in Christ," and, though babes, are subjected to a far more severe and rigorous treatment than confronts the strong and manly type of Christianity found in civilized lands. Conversion is a wondrous miracle, but conversion is not all. It is only the beginning, and careful nurture must follow. They must have line upon line, precept upon precept, here a little and there a little from the Word of God, else the inevitable conclusion follows: they will die. You know all this, of course, but you cannot enter into the feelings of a missionary who has to stand by and see "babes in Christ" devoured by the wolves of heathenism. For my own part, I simply cannot stand it.

Look now for a moment. Last week on the itineracy in a certain village called Vernankulum sixteen families, consisting of sixty-seven souls, were brought to the point where they were willing to forsake heathenism, their lifelong acquaintances and neighbors, and become Christians. They were a promising set of people, and the pastor and preachers urged me to at once build a little thatched church and place a catechist there, "else," they said, "we will lose them, as we lost that fifty last year." All day long the question was before me while engaged in other work, "What shall I do — what *shall* I do with these newcomers?" and I kept putting off the answer.

Finally, at night we again went into the village to hold a meeting with them, and there by a bright moonlight we sat on the ground with all the new people about us and spoke to them about the Saviour and their duty to him. After I had finished speaking, the pastor spoke; and while he was speaking I was trying to make up my mind, knowing that as soon as he finished all would look to me for a decision. I looked into the dusky faces about me, I looked at their roofless houses, which had lately been burnt by the heathen, and I said to myself: "Among all the millions of America is there not thirty dollars for a church, and forty dollars to pay a servant of God to preach and help these poor people for one year? Well, whether there is or not, I will give these people a preacher, and trust that in some way help will come!" What would you have done under the circumstances? Would you have turned away, saying, "I've no money. You must get on the best you can without a teacher or preacher"? I do not believe you would answer so, and, if you would, I *cannot*."

THE PROCLAMATION OF THE GOSPEL THE TRUEST PHILANTHROPY.

BY REV. H. N. BARNUM, D.D., HARPOOT, TURKEY.

One of the incidental benefits of the gospel is the civilization which it carries with it. No other system insists so strongly upon a knowledge of its tenets and the study of its authoritative declarations. Superstitions are best fostered by

ignorance, but a pure Christianity welcomes the light from every quarter, and so it becomes a direct patron of education. No other system knows anything about a change of heart or demands a reformation of character. Works of public utility are seldom undertaken outside of Christianity. A benevolence that is wholly disinterested is not known or thought of, and can scarcely be appreciated when seen. The experience of the unevangelized has been that the motive to deeds that have the appearance of benevolence is not love but the desire for renown or to lay up treasures for the life to come. It is always some form of selfishness. Only regeneration lifts a man out of self, and whatever of education or civilization may be attained with selfish motives the quality is surely not the purest and best and can be of little substantial worth.

In saving men for the life to come, Christ also saves them for the present life. His redemptive work is as comprehensive as was the ruin wrought by sin. The soul is worth more than the body; eternal life is more important than temporal life; but as sin separated man from God, tempted the soul, set the passions loose, opened the door to crime, and filled the world with sorrow, so the gospel in bringing men back to God enters at once upon the work of adjusting all other disordered relations. Civilization is in no sense the power of Christianity. A corrupt civilization, wherever it exists, is a formidable obstacle to Christianity; but Christianity always brings civilization in its train. It stimulates the mind, reforms the character, begets love, improves the home, awakens enterprise, promotes that mutual confidence which is essential to union in works of public utility, secures refinement, thrift, and all those elements and graces which enter into a true civilization. Vital Christianity is always uplifting. It is animated by a noble spirit and is full of good deeds. It reaches out a helping hand to all who are in need of help. As the motive and spirit are love and goodwill, so it is the messenger, the harbinger of peace and goodfellowship among individuals and also among the nations. It stimulates industry and opens the door to a healthful commerce which does not carry desolation and death in its train.

Even had we no motive higher than a philanthropy that would bless men merely for the present life, with no thought of the life to come, there is no way so swift and so sure as to give them the gospel, and there is no agency so cheap.

Letters from the Missions.

Marathi Mission.

WORK OF BIBLE-WOMEN.

THE annual report of this mission has an interesting section referring to woman's work, showing that this is a most important and successful branch of missionary operations. It seems that during the year 1890 there were 34 Bible-women employed in the mission, who spoke to 8,726 audiences, at which were present a total of 85,446 persons. Of this total number of hearers over 58,000 were women. The character of this work is shown by an extract from the report of Mrs. Bissell, of Ahmednagar, who writes of one tour: —

"We fixed upon two shady places for camping grounds, and from them visited the near villages. My two favorite Bible-women were with us, and as usual their help was invaluable. We met women in

their homes, on their doorsteps, in the streets, near the wells where they came to draw water, in the peanut patches, and on the threshing-floors, wherever by singing a hymn, or entering into conversation with some one, we could manage to attract an audience. In one of our camps we had the help of our two young ladies from the city, with the baby-organ, for the Sabbath exercises."

There are seven Bible-women connected with the Ahmednagar station, of whom Mrs. Bissell says: —

"There have been changes among the Bible-women under my charge during the year. The four in the city have continued their work as usual among high and low, within the city walls and outside in the near hamlets. It is a source of regret to us, and to them, that so few women are willing to learn to read. The prejudice against female education is almost as strong as ever in all this part of the country. There are comparatively few, even among the Brahmans, who care to have their wives or daughters taught. An effort has been made to try to keep up the habit of reading among those who had learned in schools while yet in their mother's house, but even that is very difficult to manage. But we mean to persevere in this. Our Bible-women usually commence with a hymn, which attracts attention, and when a few have assembled they explain what they have sung, and either make that the subject of their address, or read some passage from the Bible or perhaps a page or two from a tract, speaking along at intervals to keep the attention, as women will not listen long to simple reading. They often stop in the middle and sing a verse or two, if the audience seems restless or uneasy. Their exercises vary to suit the occasion."

Of this class of work at Bombay, Miss Abbott writes: —

"Three women have been laboring as Bible-women through the year, and another was employed for part of the time. The work has progressed in a more systematic way, and I am sure greater good has been accomplished. About twenty women are learning to read, taking their lessons twice a week. The Scripture lesson takes the prominent part, and I find in my examination that there is a growing and intelligent interest in the way of salvation. Everywhere we are welcome. Early in the year, as we were leaving the house of a Beni-Israelite woman, we found a Hindu woman awaiting us with an invitation from her mistress for us to cross the street and visit her. We found a large house, in which many families apparently were living. We had a hearty welcome from the landlady, and after seating us in a large hall she screamed at the top of her voice to the different women, telling them to come and see the Madam Saheb. A company of twenty-four, a few men among them, were soon seated about us, and in our chat I very soon spoke of Christ and his love. The face of our hostess immediately lighted up, and she turned to the women, saying, 'She is going to tell us of Christ.' I said: 'Bai, you know about Christ, I am sure?' 'Yes,' she answered; 'I had a very good son; he went to a mission school and then to Wilson College, and he often told me of Christ; but now he is dead, and for a long time no one has told me these things. When I saw a lady going so often to the house across the street, I said that must be a lady that tells about Christ, so I called you in.' We have visited here once a week ever since, with but few exceptions. Sometimes we have a large company, and sometimes we are taken upstairs to a more private apartment, where seven or eight women gather to hear the sweet story. It must be that some of these are not far from the kingdom. We have also gained entrance into four other Brahman houses during the year, new places."

A HINDU MELA.

Mr. Bruce, of Satara, in his annual report, refers to an encouraging preaching tour connected with the annual Hindu pilgrimage to the village of Pali, sixteen miles south of Satara, where there is a famous temple 400 years old, erected to the god Khandoba.

"The annual fair is attended by about 50,000 people, many of whom come from distant parts of the country. The religious ceremonies continue for three or four days, but many merchants remain much longer for the sale of their wares. It has been our purpose, every year, to send as large a force of preachers as possible to this great mela. This year our native brethren from Satara, and several of our out-stations, assembled to the number of thirteen. Pitching their tent in their usual place, they went, in a body, to the place of assembly, and found the multitudes engaged in their idolatrous ceremonies and all the abominations usual at such a time. The principal ceremonies are those connected with the marriage of young girls to the god Khandoba; thus, in the name of religion, devoting them to lives of public prostitution. Many parents bring their young and innocent daughters and present them as offerings to the vile god. One of our preachers, in describing what they saw, says: 'The scene of credulous worshipers offering their daughters to the god Khandoba for immoral purposes; the throwing lavishly on the god of cocoanut kernels and tumeric powder; the licentious acts of the young people in connection with the "merry-go-round"; the obscene songs of the worshipers; the loud, discordant tones of different religious mendicants; the tinkling of cymbals; the pickpockets going about in the crowd to carry out their wicked designs; the jabbering of persons intoxicated; the shrill sound of various kinds of drums and other musical instruments, and the excited talking of many shopkeepers and their customers, — all these things made the place look like the stronghold of Satan.' On witnessing such scenes the spirits of our preachers were stirred within them, and with earnest prayer for God's help and direction they commenced singing a Christian hymn. Immediately a great crowd gathered around them and listened in perfect silence while they preached to them the words of life. Speaking in turns they continued until all were weary, but even then the people were unwilling to let them go. They spoke plainly in regard to the abominations which were going on near by, but all assented to the truth and no one objected to their plain speaking. Thus it was every time our preachers appeared during the three days of their stay. They were surrounded by large numbers of people, who seemed to be thirsting for the truth and who eagerly drank in every word. Some also followed the Christians to their tent and were further instructed and prayed with there. More than a thousand leaflets and gratuitous tracts were distributed, and were gladly received and read by the people. On the whole our brethren agreed that in all their visits to Pali they never before had such interested audiences or met with so much encouragement."

Madura Mission.

A PAGAN FESTIVAL. — AN OPPORTUNITY IMPROVED.

DR. VAN ALLEN, of Madura, under date of April 29, writes: —

"The great pagan festival has come and gone. It occupied four days. This is the greatest heathen festival in South India, being held each year in Madura at this time. Many thousands from the country round about come here to attend the festivities. As this is an excellent opportunity for presenting the gospel to the people, it has been the custom for several years past to enter into a most vigorous campaign of street preaching. This year we selected seven prominent positions in the town, and at each place preaching was begun early in the morning and carried on, with an intermission at noon, till evening. At each station five or six native pastors and catechists were placed, taking turns with each other in speaking to the waiting knot of listeners who would gather about them. Mr. Chandler and I went from preaching place to preaching place to encourage our pastors by our presence and by our help. The audiences were attentive and evidently well-disposed.

No stone-throwing took place, as on former occasions of this kind.

"The total number of those who heard the gospel at this festival time was about 28,800. This does not include those who came up on the outskirts and lingering for a few moments went on. A carefully written record was kept of the hearers at each place; a new entry being made each time the crowd changed, and only those were counted who had been careful, persistent listeners. It is safe to say that at this festival many heard the gospel for the first time. But that others had heard it often before, and were quite familiar with it, was evinced by their questions and remarks. One of the most striking and gratifying circumstances of this time, to me, has been the evident uneasy restlessness among the audiences, and the change of expression on many faces the moment that the name of Jesus Christ was mentioned. It showed to me that years of work by missionaries who have preceded us in this field have made an impression on even the masses who live out in remote regions.

"As a new missionary here I am much impressed and encouraged by the advance that Christianity is making in India. With the 13,000 native adherents in our own mission, when fifty-five years ago the country was wholly given up to paganism; with the more than 40,000 adherents in the London Mission just south of us, founded in 1804; and with the fact that India is honeycombed with missions; and besides the hundreds of thousands of Christian adherents, there are myriads more who are, generation by generation, becoming better acquainted with Christianity and are friendly to it and are accepting it, I see a bright future for this country. It is a result of the faithful and unceasing preaching of the gospel."

Hong Kong Mission.

THE OUTLOOK FOR THE YEAR.

We have already reported the departure from Hong Kong of Mr. Hager, under medical orders, but he has given us a brief paper concerning the present and prospective position of the Hong Kong Mission. Mr. and Mrs. Taylor, who are now at Canton, are the only missionaries on the ground, and they are, of course, as yet only imperfectly acquainted with the language. Nevertheless the outlook for the mission is cheering. Mr. Hager says:

"In Hong Kong there will be opened four Boys' Schools and three Girls' Schools, taught by seven efficient Christian teachers, some of whom have had a theological training and others a seminary course in a Female Seminary. In the year which has just closed the four Boys' Schools had a membership of 290 pupils, while the three Girls' Schools had 76 scholars on the roll. This number will probably be increased during the coming year, for two of our Girls' Schools were quite small during the past year. As far as the foreign supervision is concerned, we trust that the schools will not suffer much, though we have no resident missionary at present in Hong Kong. Most of the teachers have taught school for many years and are abundantly able to impart religious and moral teaching to their pupils.

"In Kwong-hoi we have still our oldest station, where the gospel is preached regularly by our preacher, whose wife and two little girls are at present studying in the Presbyterian Girls' Boarding School at Canton. We have arranged that these two helpers of the Hoi In Kai station and the Kwong-hoi station should mutually assist one another during the present year, and not only preach the gospel in these two stations but also in the villages round about. We are more and more convinced that the Saviour's method of sending out two by two to do evangelistic work is the correct one for us, for they are able to comfort each other and are also bolder for the truth than when they go out alone. The Chinese especially like to associate with those of kindred faith, and we have often observed that two persons working unitedly do better service than when laboring alone. The evangelistic work of these two stations will largely devolve

upon these two native preachers and the chapel-keepers, who may assist them somewhat.

"At Tsim Kong the people have shown themselves so friendly during the past year that they have cordially invited us to send them a teacher this year, which we have been only too glad to do. The villagers here have shown very great kindness to us, and seemed to be interested in the gospel, though how much it is difficult to tell.

"At Min Pin we have, at the earnest solicitations of the villagers, made arrangements to open a new school for boys, and as their village is a sort of central point from where a number of California Christians came, we trust that the influence of the school will be salutary and good.

"At Tsun Shik we have this year opened a chapel in connection with our school, and we hope for good results. Preaching will be carried on every five days for an hour or two per day, and the rest of the time will be employed in instructing the young. This chapel and school are in an entirely new region; the people appear quite friendly, and we hope for good results. We have only occupied the station for one year, and then in different quarters, where the opportunities were not so good.

"At San Ning City the Chinese brethren have opened a new chapel in the new marketplace, and the preaching staff has been increased by one of our best educated Chinese teachers. We were sorry to lose him, but, as his work will be ours, we are very glad that he is still enabled to work for Christ."

Foochow Mission.

CHEERING items come to us from this mission. Dr. Kinnear reports that when the dispensary at Foochow was opened, after the Chinese New Year's, fifty-seven cases, nearly all of them new, were presented. Miss Garretson was much cheered by the fact that she had the promise of forty girls for the new term which was about to open. Miss Woodhull reports that at the Ta-ping-ka church of Foochow City, though the pastor has been laid aside by sickness, so that special labors had been devolved upon Dr. Baldwin, yet during the pastor's sickness three of the young men had taken the entire charge of the evening services and were doing most excellent work. Mr. Hubbard, having taken possession of the new premises secured at the Pagoda Anchorage, writes: —

"I am happy to say I find the premises all I had hoped, and I find it very much easier to follow my calling to evangelical work in all this district. The helper, Lau Maing Sik, and family, who have now been upwards of a month in the large village near by, are much pleased with their opportunities. I get good hearings everywhere, and have visited many villages I have never visited before, and which have never been visited more than once in five years, or perhaps never before by a foreign evangelist. We are practically by this move opening a new work, a new 'sphere of influence' for 25,000 people.

"The Boys' Training School has opened propitiously with some fifty pupils, part of whom take the new course in English, paying for board and tuition. Mr. Peet and all are much pleased. The Women's School is more than full. The Girls' School is larger than ever before; and Miss Garretson's time is fully occupied, but she keeps very well. Dr. Kinnear finds his time and hands full and proves himself very efficient."

Mr. Walker, of Shao-wu, sends the following note, dated February 23: —

"I write this from the town of Yang-k'eu, whither I came from Shao-wu last week. After all the ups and downs of the work here during the past year, I had the pleasure yesterday of receiving four persons — three men and one boy — to the church.

"The helper here buried his wife about a month ago. She was a quiet, timid little woman who always did as her husband did; and when he embraced Christianity she followed him without a bit of questioning. I have sometimes wondered

whether this might not be all there was to her religion. But in her sickness she showed no signs of superstition and no fear of death. A few days before her death she told her husband, 'I see the Saviour — very tall and very glorious.' He at once asked, 'What is the appearance of his face?' And she replied, 'I cannot see his face; the glory is too great.' If this were the mere fancy of a fevered brain, it at least presupposes a juster conception of the Saviour's glory in that brain than would be possible for a mind reared under heathenism and never enlightened by the Spirit.

"There are now several hopeful inquirers here. One began in a remarkable way. His wife was talking with the wife of a Christian, and said, 'There is no God,' when suddenly her jaws and neck became rigid. A Christian was at once called in to pray for her, and the next day she was all right again. She herself can hardly be called an inquirer yet. But she says that if Christianity reforms her husband, who is an opium-smoker, she will be a Christian too.

"A lone and doubtful Christian, so called, at the abandoned out-station of T'iang-loh, has just sent here for a dozen Sabbath sheets, and says several men up there wish to be Christians."

Japan Mission.

THE "ASSOCIATION" OF KIUSHIU.

REV. O. H. GULICK wrote from Kumamoto, April 16, concerning two important and profitable meetings which had been held in that city. The first was of the Bukwai, or Association, of the Kumi-ai (Congregational) Christians on the island of Kiushiu, held on the eighth and ninth of April.

"There were present at this meeting ten of the twelve preachers and evangelists now laboring in Kiushiu in connection with us. Thirteen churches and preaching places were represented by one or more delegates each, while three outstations were unrepresented. This was the first fully constituted assembly of the kind yet held. The former representative meetings of last year and year before were not recognized as authorized associations.

"The first step was the adoption of a constitution and rules. Several earnest prayer-meetings were held during the session, and much was done that will strengthen the hands and hearts of the preachers and evangelists. Next followed reports of the field from the several evangelists and delegates, and from the two Christian schools at Kumamoto, regarding the progress of the work and the present spiritual condition of the churches and schools. The most striking and cheering of these reports was that from Mr. Kogita — a last year's graduate from the theological department of the Doshisha — now evangelist at Yatsushiro, who has led his people on to the high resolve that they will henceforward be self-supporting. Heretofore this church has received monthly aid of twelve or thirteen dollars from the Home Missionary Society for the support of their evangelist. Now Mr. Kogita and his people have decided that they, numbering seventy or eighty persons, with the blessing of God upon a spirit of consecration, can, and will, support their own work without aid from abroad. During the past year they have paid off a debt of sixty or seventy dollars that remained to complete the purchase of their church building. This movement for self-support is the most joyful event reported this year, and is an omen of great promise to our churches and our work.

"Among the matters discussed were: Touring of foreign missionaries; the location of a missionary in Hiuga; special evangelistic efforts during the summer months; the points of most importance for occupation by evangelists; the securing at central points of the Christian books published in the Japanese language, and offered by the American Tract Society; the opening of local Christian libraries, with the securing of books for the aid of the evangelists.

"Special committees were appointed to look after some of these points of vital

interest to the life of the churches and the progress of the work.

"Never has the work in Kiushiu seemed more promising, and never before have the responsibilities of the work so evidently been felt and accepted by the churches, as now through their representatives in this association. The acquaintance of the laborers with each other, with the conditions of the field, and with the trials and blessings of the work of preaching the gospel is of incalculable value to the cause.

"The delegate from Fukuōka came eighty miles; those from Hiuga, say 180 miles, and the delegates from Satsuma 100 miles. To these workers so widely scattered the meeting of the Association is the event of the year, the value of the moral, intellectual, and spiritual uplift of which cannot be computed. The railroad, which within three months will be completed from Kumamoto to Fukuōka, and onward to the northernmost point of this island, at the Straits of Shimonoseki, a distance of 110 miles, is an aid to the enlargement of our work in Kiushiu, comparable to the aid that the ocean lines of steamers render to the world-wide work of the large missionary societies of Christendom."

THE KIUSHIU "GOSPEL ALLIANCE."

After the adjournment of the Association the first meeting of this Alliance was held, April 10, the object of which is to bring together in annual conference the representatives of all the evangelical bodies laboring on the island. Of the pastors and evangelists present at this conference eleven were Congregationalists, four Methodists, two Presbyterians, and one Episcopalian. The whole number of churches represented was twenty-seven, with 2,308 communicants.

"After the organization and adoption of a constitution, a series of meetings was held for discussions and lectures on Christian themes and the means for advancing the cause of the kingdom. Among these were the following: 'The causes of the small progress of the past year'; 'The means to promote a solid advance'; 'Sabbath observance'; 'Self-support of churches'; 'Christian education'; 'The compass, or guide, of life'; 'Christian worship'; 'Conditions of national prosperity and national equality.'

"The whole conducting of these meetings, as well as their inception, was entirely in the hands of our Japanese brethren, and all the public lectures, with one exception, were delivered by them.

"The sight of the large and interested audiences and the marked attention paid to the whole of the sermons and lectures was truly inspiring, and significantly suggestive of the changed attitude of many in this part of Japan toward the spread of Christianity.

"On the Sabbath 150 or 160 Christians of the Methodist, Episcopalian, and Kumi-ai (Congregational) churches of this city observed the Lord's Supper with the delegates of the Kiushiu Gospel Alliance."

Northern Japan Mission.

GROWTH AT NIIGATA.

MR. PEDLEY, who is temporarily stopping at Nagaoka, wrote from that city in April, saying, —

"Church work in Niigata is encouraging at present. Mr. Hori's coming has brought with it a new lease of life to the little flock, who were becoming very much disorganized and disheartened because there was none to lead. Since his coming twenty-five or thirty young people have been added to the church, the larger part of them being students of the Boys' School. For something like two months the students have been holding a prayer-meeting every night in the church, to pray for the financial and spiritual success of the school; and whether the financial aspect has improved or not, the spiritual tone of the school has certainly been bettered. Our work among the boys during the last six months could not have been more pleasant. All through the school the presence of Christian life is felt, and one of the best signs is that the boys are coming to us almost every day to read the

Bible, ask questions, and express their views on religious matters.

"Our church has also undertaken to support a preaching place in another part of the city, and there is a good prospect of getting an assistant pastor from the beginning of next month. At present the preaching is done chiefly by students of the school. Last Saturday two of the girls graduated from the Girls' School — its first graduates. A large crowd attended, and the exercises, though lacking the demonstrativeness of Americans under similar circumstances, were very interesting."

Rev. John T. Gulick, who has been aiding during the winter at Niigata, writes in a similarly hopeful strain about affairs in that city, saying, "In spite of many little discouraging things in different places, we see that the work as a whole is moving forward every month. We have great occasion for thanksgiving."

Miss Brown and Miss Torrey report themselves as having found a very pleasant home at Niigata with Miss Cozad.

Zulu Mission.

A PROSPEROUS YEAR.

THE recent reinforcements which have arrived in Natal have greatly cheered the missionaries who have long been on the ground. Mr. and Mrs. Dorward are now residing at Umzumbe, and Mr. and Mrs. Ransom, though giving most of their time to the study of the language, are assisting in the school at Inanda. Mr. and Mrs. Wilcox and Mr. and Mrs. Bunker have arrived in Natal. The recent tidings that have come of the opening of Mashonaland have led the mission to advise Messrs. Wilcox and Bunker to visit that region with reference to the establishment of a station. It was expected that they might leave Durban on this exploring trip on April 25. This would be but the enlargement of the East Central African Mission in the region which it was originally designed to occupy, and it is thought that being within the British "sphere of influence" there would be a better prospect of success than within Portuguese territory. Mr. Holbrook, of Mapumulo, who has for some time had a serious affection in his throat, on account of which he feared he might be compelled to return to the United States, is much better, and will remain, certainly for the present. He writes in good cheer in regard to the prospects at his station.

Of the station at Inanda Mr. Harris, who recently visited it, says: —

"The progress made in connection with the Girls' Home is of the most pleasing character. The work of laying out the surrounding grounds, under the guidance of Mrs. Edwards, has gone on with rapid pace. The solitary and waste places have been converted into a fruitful field, beautifully fenced by trees of various shades. It is amazing what has been accomplished. Once Inanda was like a desert place: now it has become a little paradise, and its inmates seem to breathe, as it were, the atmosphere of heaven. If the outward state of growth be a sign of its inward development in grace, then thrice happy must be those who plant and water and nourish its fields and flowers!"

Miss Amy Bridgman, writing from Umzumbe, April 4, says: —

"My work continues very interesting. The kindergarten grows and grows, until now, with my forty-one children, I find myself sympathizing very strongly with the 'old woman in the shoe,' not knowing what 'to do' with so many. Kindergarten principles would of course forbid my disposing of them in the way the old woman did, should I sometimes be tempted to use her methods. But I find a great deal of prettiness and sweetness existing in African features behind black skins, and I would not willingly part with one of my flock, although I do find the charge of so many babies very tiring.

"Aside from my kindergarten work, I am very much interested in my evening school for boys. It meets three evenings in the week and has an average attendance of about twenty young men. Most of them are workboys from the kraals. It is raw, rough material to work upon, but

none the less interesting, and I pray that the Lord may in due season bring forth fruits. Two classes in the Home twice a week and a Sunday-school class on Sundays complete my regular duties for the week; but there is no end of the opportunities for doing good in a multitude of directions, and one longs for multiplied strength and multiplied hours in which to accomplish more."

Mission to Austria.

GOOD NEWS FROM PILSEN.

WRITING from Pilsen, April 29, Mr. Clark says: —

"This old historic town of Pilsen is one of the few that never admitted the Reformation within its walls. The old enmity still possesses the majority there, but on the other hand many are inquiring for the words of life. No wonder the priests of this so-called 'faithful city' are surprised and indignant that scores of their flock crowd into the room of our helper there, to hear the simple and yet ever new story of Christ's love to sinners. At no other point in our mission is there now more joy and gladness than in Pilsen. God's special smile rests visibly upon this cheering work, because it is his and not man's.

"Mr. H., who labors there, was a journeyman watchmaker, and has had no special training except in the mission training class at Prague. Our invasion of Pilsen is quite recent, and yet last Sunday 60 attended the morning service; 130 the afternoon meeting, and in the evening, at the reception of *seven* new members to the church, over 100 were present. Five others, who, as well as the seven, are all from Romanism, begged to be received, but it was deemed best that they should wait until July. Our Y. M. C. A., with head-centre in Prague, has the right to organize branch societies in any place where we have ten members. As some twenty young men in Pilsen now belong to our Prague Y. M. C. A., we are taking the necessary steps with the government for their formal organization as the Y. M. C. A. of Pilsen For all *Western* Bohemia, now almost *exclusively* in the hands of the priests, Pilsen, with its population of 50,000, is a most important centre. Several railroads pass through this growing western town. Who will help us to put wheels under our helpers so that they may make quick response to every invitation to preach the good news of the gospel? Who will pray for our little flock in Pilsen that each one may in Christ's spirit meet the opposition and bitterness that is now so marked in street and shop?"

Western Turkey Mission.

TOCAT.

MR. AND MRS. HUBBARD, of Sivas, have been spending the winter in Tocat, in the hope of giving a new start to the evangelical work in that place. Heretofore there have been many discouragements in connection with this out-station, but Mr. Hubbard writes: —

"This winter in Tocat has been perhaps the most pleasant one we ever spent in Turkey, though there has been nothing of the harvest we have so long prayed and yearned for. But the next best and sweetest thing to our souls is the feeling, day by day, that we are sowing good seed, and knowing certainly that some of it is going into good ground — in fact, *seeing* it *go*, and seeing it covered just about the right depth. On the Sabbath we have had a Scripture question-box in front of the pulpit, with liberty for any one to put in a question to be answered the next week. Monday evening has been open at my study for personal conversation on religious experience. Also, I made a rule from the first to appear somewhere down town every day for pastoral work with at least one person. Mrs. Hubbard's Thursday prayer-meeting for women has averaged twenty, besides the school-children. Quite often sisters come an hour or two early, and always some of them stay an hour or two after meeting. There are two or three especially hungry, who seem determined to get thus what they can of light while she is here. She often goes

to Sunday-school half an hour or an hour early, when she finds inquirers among her scholars, who feel they will not be able to get enough during the regulation hour and a half of the session. Year by year, wherever we are, the Day of Prayer and Fasting for Schools and Colleges grows richer and tenderer for us. The 'old, old story' never seemed to me newer or stronger than it did this year while I was telling it on that Day of Prayer to these school-children in Tocat."

OUT-STATIONS OF MARSOVAN.

Dr. Herrick, of Marsovan, writes, April 3, of two Sundays spent at Vizir Keupru and Aokat. At the latter place a chapel has been rebuilt, the people making great exertions to that end. Ten candidates for church fellowship were found there. Dr. Herrick writes: —

"Don't be scandalized to find the preacher wearing on Sunday the same print-shirt, innocent of collar or tie, that we found him wearing on Saturday. He seems to be in little danger of leading an idle life. He is preacher and pastor of a community of 150 souls. He is the teacher of all the non-Moslem children in the place, and has fifty regular pupils. He is the only doctor in a town of 1,500 population, a centre of 160 villages. He was a tailor before he became teacher and preacher, and as he has a sewing-machine he makes coats sometimes for his parishioners. You need n't be afraid of his befogging his people by futile arguments against agnosticism and pessimism. His life refutes pessimism, and his familiarity with the one Book worth knowing is valid against agnosticism. Somehow he seems to get at the kernel of a text, and then gets the kernel into the spiritual stomach of his hearers. As you sit in his house on Sunday evening, a young nan comes in who appears better fitted for some Herculean labor than for theological nut-cracking, lays his finger on Zechariah, fourteenth chapter, and asks you to give him the exact meaning of that prophecy. Does it relate to events still future in the development of Messiah's kingdom or to the 'last days'? What is literal and what is symbolical? It won't do to suppose these rude villagers are anybody's fools. There is an even chance they 'll put a preacher to his best and dig up some nugget, perhaps, that he has failed to see.

"In regard to Vizir Keupru church and school building I am bound to say that the people have planned and done excellently well, and I do most earnestly hope you may be successful in watching an opportunity to grant us the eighty liras asked in aid. It will be very discouraging to them if this should fail. The grant would be most timely. The total cost will be four hundred liras, just five times the eighty. This cutting down of our closely trimmed estimates is most unhappy in its influence on our people."

DERE KEUY.

Mr. Riggs, of Marsovan, sends an interesting account of a visit to this village, near Vizir Keupru, in company with Miss Jane C. Smith, who was the first lady missionary to visit that region. Deré Keuy, some two years ago, contained four Protestant families, numbering about thirty souls. Since then they have had the services of young preachers, and the work has been prospered, until now they have the largest building in the place as their church and schoolhouse. This building is now well roofed in, and the people will take their time to finish the interior. Mr. Riggs writes: —

"Sunday morning the people began to come in, not only from the little hamlet, but from the surrounding villages from one to six miles away. They soon filled the two rooms, and we began the work of the day, which was not finished till our jaws and our vocal organs were pretty well tired, for they kept us talking every moment. Miss Smith had one room mostly filled with women and girls, while I held my reception in the other. They have no timepieces and no fixed time for service, but hold their meetings when the people have got together. When that point was reached we opened the door between the rooms and made one audience

of it as far as possible. We had about ninety persons present, and with very few exceptions they were what we call '*brethren*'; that is, such as have adopted evangelical views and cut off their relations with the Old Church.

"This is an encouraging advance on what I found there at my former visit, and is a sharp contrast to some of our older out-stations. The people there, though ignorant, have much intelligence and possess many of the attractive characteristics of mountaineers. They are lithe and active, bold and fearless, and despite their poverty and the very oppressive burdens of taxation they seem sunny and cheerful in their disposition. With a ready wit and a keen enjoyment of the spice of conversation, they have also a fair appreciation of the solemn truths of the Scriptures, which they study now with true interest and a humble determination to obey.

"After our morning service we varied our position by exchanging the rather hard benches indoors for the more attractive grassplot outside, but still to continue our discussions. It is very interesting to notice how quickly a freshly roused mind will get foul of some of our standard difficulties in the interpretation of the Scriptures, but also very gratifying to observe the readiness and real satisfaction with which these people will accept a reasonable explanation, or even a frank avowal of ignorance, instead of fortifying themselves behind quibbles and objections to the traditional interpretations. The afternoon service had to finish rather early, as some of those present had a long walk to take over the hills to get home and attend to their cattle, etc., before night."

OUT-STATIONS OF CESAREA.

The missionaries at this station are sorely tried over the distress produced in some of the out-stations under their care from lack of funds. Dr. Farnsworth reports that, notwithstanding the check from this cause, the annual report will show a fair degree of progress. Mr. Fowle, accompanied by the superintendent of the Bible work, had visited Nigde, Ak Serai, and other towns in that region, while Dr. Farnsworth has visited in the region of Moonjoosoon and Gemerik, and subsequently eight places in the northern part of the Cesarea field. Dr. Farnsworth says:

"In this tour we were out twenty-one days and traveled 213 miles. Everywhere we had very large audiences. The schools were in good condition, and the one thing that made our hearts heavy was the thought of the lack of means to prosecute the work. Three of the eight places visited have been already stricken from the Board's payroll. Remaining at home six days, I started for a tour of a week to Everek and Chomaklu, lying on the south side of, and well up the border of, Mount Argæus. In the summer, when we can make these places by going over a part of the mountain considerably higher than Mount Washington, N. H., they are only eighteen and twenty-four miles from Cesarea. That road is now impassable and may be so for a month. In these two out-stations we found the work fairly prosperous; in Chomaklu especially so. The people are doing better in the support of their preacher and teacher than ever before, and the preacher is happy and hopeful in his work.

"From February 5 to April 7, I was out forty-two days, and Mr. Fowle twenty-one. We visited all the stations now occupied except four."

TREBIZOND AND OUT-STATIONS.

Dr. Parmelee reports a cheering increase within the past year in various sections of the Trebizond field. The adherents have increased from 697 to 818; the church members from 125 to 149; the attendance on worship from 560 to 651; the pupils from 329 to 408; contributions from $800 to $983, and 748 copies of the Scriptures have been sold in place of the 296 of the previous year. Dr. Parmelee writes:—

"Heretofore the especially hopeful features of our work have been limited to Ordoo, but this year there is much to interest in other places. I had little hope

of advance in the work in Semen, as only a young man, barely out of his teens, could be provided to serve as preacher and teacher. But the Lord has so blessed the worthy efforts of this young man that attendants on worship have increased from 90 to 140, and those under instruction from 45 to 60, twenty of them women who are learning to read. Last September these Semen brethren, after contributing liberally to their home work, collected so much money for a school at Yeni Bazar on the seacoast, where one or two of their number were planning to spend the winter, that only $4.40 assistance was needed to ensure the school, which now has twenty-five scholars. In many other places the light of our Semen brethren is spread; as, for example, in Fatsa, Bafra, and Alackam, and also in Sinope, where two families from Semen have lately located. Their influence is also beginning to be felt in a group of Greek villages.

"Lately an earnest appeal has reached us from that quarter for a teacher, the people promising his board and the greater part of his salary. At Boolanjook, a large Greek village between Ordoo and Kerasoon, a young man is now laboring with a good degree of acceptance, where a few years ago our colporters were violently driven from the place. The work in Bey Alan is rapidly gaining in strength and numbers. The brethren there have provided themselves with schoolhouses in both their summer and winter villages without assistance, and half-support their teacher, who is preacher as well. Thirty-two are enrolled as Protestants, 35 attend public worship, and 30 are in the school. Let us pray that 'retrenchment' may not so cripple us that we shall be unable to give the needed encouragement to these growing communities.

"In Trebizond City there has been much to encourage, even though two families still hold aloof from the chapel."

A "SALVATION ARMY" IN ORDOO.

Under the above title a conference of native Christians, held at Trebizond, makes a statement about the needs of the church at Ordoo. This call for aid has been approved by the mission, and the Prudential Committee would gladly appropriate the amount called for were the needed funds in hand.

"On the Black Sea coast, about midway between Trebizond and Samsoon, there is a thriving little town of perhaps 10,000 inhabitants, called Ordoo. It is an out-station of the first-named city. The word 'Ordoo' signifies camping-place, and this it is, indeed, as related to Christian work. Though the work among the Greeks of this region is only about fifteen years old, we find in the city of Ordoo alone 300 adherents, or the largest evangelical Greek community in Turkey. From the villages above down pour the mountaineers to the camping-place to be organized into a 'salvation army,' and thence to march to other cities in Turkey, Russia, and Bulgaria, to earn money by their trade, and at the same time, like the apostles from that upper room, to preach Christ. We could not have 100 more faithful preachers, even though we paid them for their services. They are tinners, and as they cover over the copper kettles in general use in this land with clean white metal, to prevent danger from poisoning, so also they strive to remove poison from the minds and hearts of those with whom they meet.

"At Ordoo there is a church of 78 members, with Kirios Pandeli, of old Philadelphia, as pastor. In their schools are 125 pupils. For the annual expense of the work 80 Turkish pounds are received from the American Board; 30 from the Greek Alliance, whose headquarters are at Smyrna, while the poor people themselves contribute £75, or $330. We claim that this is the first congregation in Turkey in giving as well as in zeal and activity.

"Now, these poor brethren have, as yet, neither chapel nor schoolhouse. Year after year some building has been rented, always unsuited to the purpose, and of late so much so that the pastor has felt constrained to let the communion seasons pass unobserved, to prevent a great crowd. These faithful brethren have now secured

a site, and are planning to break ground this spring, having little to depend upon but faith. It is their thought to erect a building that shall cost about 400 Turkish pounds ($1,760), of which the people agree to raise one third."

Eastern Turkey Mission.

HOSTILITY AT MOSUL.

MR. AINSLIE has been bravely holding the fort at this out-station, where he finds much to encourage him amid violent opposition from the Romanists. Writing from Mosul, March 12, he says: —

"The Roman Catholic Church has been doing all it could to gain entire control of the Christian population of this region, and we must allow that they have gained a strong influence with the government. They have also a nominal following of almost all the villages on this part of the plain, about 25,000 souls. They are using every means, fair and foul, to gain the Nestorians of the mountains. In the city they have a predominating influence among the 25,000 nominal Christian population. But they have not gained the sympathies of the people. The large majority of their congregations are weary of their rule, and many are begging us to come and help them.

"I went this winter to a village near here, Tel Kafe, and several men came to me to study the Bible. The priests and headmen gathered in council and sent a messenger to tell me that I must leave, on pain of death by mob violence. I remained there that night and then came to the city to ask protection from the authorities. When I presented myself before the vali (governor), I found one of the richest Catholics of the city sitting with him. The vali refused to honor my passport or to give me my treaty rights. I felt compelled to refer the case to our legation in Constantinople. Acting on the advice of friends I prosecuted those who threatened my life. Witnesses came and testified to hearing the chief priest of the village and another man, who has a strong influence there, coolly proposing to kill me and then to pay 1,000 rupees (about $340) blood money. I felt flattered that they valued me so highly.

"The Papists are straining every nerve to carry the case against me, even in the face of this strong testimony. On the other hand the poor villagers from this and from other villages send me messages that they are watching the case with great interest. They want to break their bonds, but do not dare, knowing that all the papal power will be turned against them. They have seen enough light to know that the Papists are wrong, but not enough to make them willing to suffer the loss of all things. If I am worsted, they will give up hope and resign themselves to their slavery. If I gain the day, they will come to us from all quarters. The hearts of the fathers are still joined to their old Nestorian ritual, which is very near the gospel. We must by all means get hold of the children before they are accustomed to the popish ritual, with its disgusting Mariolatry, as practised here. If we lose this opportunity, the work in all this region will receive its deathblow, so far as we can look into the future. Give us the men and means and, above all, give us your prayers that we may gain this generation for Christ!"

RESULTS NOT NOTED IN STATISTICS.

Mr. Barton, of Harpoot, writes of two or three villages on the Harpoot Plain which he has visited, where the results of former labors are now apparent, though not to be tabulated. Of the village of Pechenj, he says: —

"The Protestants early opened schools and for years had the only school in the village. As interest in education increased, boys were drawn in from the Old Church. As in these schools the Bible was taught, opposition was aroused and the old church secured a teacher and opened a school. The Protestants then built a new schoolhouse and made it so attractive that the old church party were compelled to follow suit. But with all their efforts they failed to hold all of their

children to their own school. This last summer the Protestants built a good girls' schoolhouse and secured a teacher. At this, one of the leading men from the opposition said to one of the leading Protestants, 'Why are you pressing us like this? We strained ourselves to the utmost to put up our boys' school building, and now, ere the debt upon that is paid, you attempt to drive us to open a girls' school. We simply cannot do it.' Thus the matter stands.

"At noon upon the Sabbath the Protestant young men hold a meeting in their schoolhouse for prayer, conference, and Bible study. This was drawing old church young men, and so they started, this winter, a service in their schoolhouse at the same time, and at which only the old church ritual was read. This failed to draw, and they were compelled to adopt the New Testament, which they now read and discuss and pray over as do the Protestants. Still many of their young men come to our meetings because at the other place 'there is no one to explain satisfactorily what is read.' There they create an appetite for the truth, and then the hungry young men begin to seek further light.

"In that same village lives a young man, not a Christian, whose wife is a graduate of the Girls' College at Marash and a church member there. This winter the young man became disaffected with the Protestants, and attended the Old Church, taking his wife with him occasionally. There the women importuned her to hold a meeting with them upon the Sabbath, 'as the Protestants do.' These meetings were held in the Old Church, before the altar, where no woman is allowed to sit during their regular services. Sometimes 160 woman have attended these meetings, and interest seems to be increasing.

"For several years this church has had no pastor, but has never failed to keep up its weekly and Sabbath services. They said to me, 'Send us a good, earnest, able pastor, and in less than five years we will send the young priest back to his bread-baking, which he left three years ago, and the older one will be compelled to work or starve."

A BIBLE, BUT NO PICTURES.

"At another village (Haboosi) I found the same leavening influence at work. There they have a pastor, and the Protestant body is large; but very many who attend services quite regularly do not declare themselves Protestant. The most intelligent and influential of these affirm that the principles of Protestantism are true and must finally prevail in this land; but their hope is that the pressure will soon become so overwhelming that the Old Church as a body will become evangelical. They wait and hope for this, and believe that by remaining inside they can exert a stronger influence to that end.

"At their invitation I went to the Old Church. It was recently erected. I remarked upon the absence of pictures. They told me that when they were about to enter their new building they collected the pictures they had formerly used, and cremated them in front of the new edifice as a sacrifice to the truth. Upon this church altar, in connection with the various ritualistic books of the church, all of them in the ancient language, which the people do not understand, I found a well-used pulpit edition of the modern Armenian Bible which is published by the American Bible Society. I was astonished at this, for the Bible in the language of the people has from the first been called a Protestant book, and over this much of the heat of contest has been waged. I was informed that every Sunday noon this Bible is read to a large audience in the church, and explained as well as the reader knows how. A man who would call the modern Bible a Protestant book would be a curiosity now. Often the pastor at Haboosi preaches by invitation in the Old Church. About fifty of the pupils in the two Protestant schools are from non-Protestant families."

BITLIS AND VAN.

From Bitlis Mr. Knapp, senior, reports the new pastor in the city as grow-

ing in the esteem of the people. On the Plains and the Lake stations the farmers are suffering severely, not only from the excessive taxation, but from the loss of their domestic animals by the cattle plague. Espionage has never been so thorough and systematic as at present, the government authorities evidently fearing an uprising of the Christian subjects. Miss Charlotte Ely has been conducting a tour among the out-stations of Bitlis, to which she has been drawn on a hand-sled, the deep snows of the winter preventing locomotion in any other way. During one storm early in March snow fell to the depth of over four feet, fifteen feet having fallen during the winter.

Mr. F. D. Greene speaks of the constant tendency of those becoming enlightened and Christianized to remove from the filthy and unhealthy surroundings in the city proper out into "The Gardens," but this fact, he says, should not lead to the abandonment of city work. His own attention is specially directed to labors there. He writes: —

"On the first Sunday I had the organ brought over from the Girls' School. It is a light baby-organ, and is thus carried back and forth every week. One of our American ladies goes in with me every Sunday to play the organ, and take a class in Sabbath-school. The large pictures illustrating the lessons also add much interest.

"It is understood that the services will be held every Sunday, and so people can count on not being disappointed. Mr. Allen preaches there alternately with the native preacher. The audiences, which before averaged twenty, are now over eighty, and a new Sunday-school of six classes has sprung up. With God's blessing we expect to see rich spiritual fruits soon, even in this hitherto discouraging and discouraged part of our work."

Notes from the Wide Field.

ITALY.

THE EVANGELICAL CHURCH OF ITALY. — The twentieth report of this body, formerly called the Free Italian Church, has been received, from which it appears that there are 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2,350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an average of nearly $2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

PERSIA.

A DISPATCH from Teheran states that on May 20 a fanatical mollah had been preaching violently against Europeans. The government interfered and arrested the man, but the people assembled in the mosques and demanded his release. Some rioting occurred in which several persons were killed and others wounded. The government is said to have acted firmly, promptly, and vigorously in the suppression of the riot, and quiet was restored.

MADAGASCAR.

THE progress which has been made in this great African island may be learned from the commotion which has been caused by an atrocious act recently committed by a governor in one of the districts, 100 miles from the capital. In former times, under its pagan rule, governors and those in authority were accustomed to slaughter whom they would, and when most outrageous cruelties were committed little was thought of them. But in the district just alluded to, a man who was once connected with a mission church, but who had proved disreputable and was dismissed, subse-

quently obtained the favor of the officials and was appointed governor of the district. He conducted himself in a most outrageous and tyrannical manner, and gave his savage disposition full play. Many women and children were slaughtered, and there seemed to be for a time no limit to his deeds of atrocity. But the story of his crimes has produced a profound sensation, and he has been removed from his position and a trial ordered. The incident shows the weakness and wickedness of the governor, and yet it illustrates the progress of the people. What would have been submitted to without a murmur a generation or two ago now awakens a storm of indignation. It is to be hoped that this sorrowful event will arouse the Malagasy government to a new sense of its duties and responsibilities.

An incident that has recently occurred illustrates the character of the Queen, and also the fact that slavery still exists in Madagascar. The pastor of the church at Androvakely, about twenty-five miles from the capital, is a slave, and though he has been much hindered in his work by the claims of his master, he has done excellent Christian service in the district. Recently, the Queen, hearing of the good work he had done, sent for him to preach in the Palace Church. She was so pleased with him that she paid fifty dollars to redeem him. This pastor is not educated, but he is exerting a strong influence throughout his district.

INDIA.

The Shaving of Hindu Widows. — Miss Muller, of Bangalore, writes, in *The Quarterly News of Woman's Work*, connected with the London Missionary Society, a most affecting account of the shaving of Hindu widows. There has recently been a movement on the part of the barbers of Bombay refusing to take part in this atrocious ceremony connected with the Hindu religion. And no wonder! The custom is one at which any person of ordinary sensibilities would revolt. According to Miss Muller, the widow's head should be shaved, were the Shastras strictly obeyed, before the body of her deceased husband is removed from the house; but ordinarily it is done ten days after. The theory is that the widow by her crimes in a preceding existence has caused the death of her husband, and therefore must bear the punishment. On the appointed day, long before daybreak, the widow is bathed and dragged by men and women — a crowd collecting to see the performance — to the burial-ground. Her sense of shame and sorrow in the presence of this crowd often makes her swoon. Under a tree in the burial-ground a sorrowful ceremony is conducted. Offerings are made to gods and ancestors. The men retire, the widow is taken to the well close by, and the barber is called. As he approaches, the marriage token, worn around the neck, together with the necklace and the nose and ear jewels, are pulled off; her glass bangles are broken off, and the barber begins his work. The head is torn with the rough razor. After the removal of her hair she is again bathed, and an ascetic cloth given her, and for three days not a soul is allowed to see her. After that she has to keep herself in an out-of-the-way room for a year, and no one except those who feed her go in to see her. The food that is given her once a day is a cup of rice-flour gruel. Her hunger is often very great. No one will receive food or drink from her hand, and she is not admitted to any domestic ceremonies or feasts. If she leave the house, it must be by the back door. These restrictions are modified somewhat at the end of the first year. It is said that if a widow has kind, dutiful children her situation is somewhat better. But the young, childless widows are most ill-treated, ill-fed, ill-clothed, and overworked. These child-widows often do not know that they have been married, and are not old enough to understand what it means that the children run away from them, or why they are beaten and kept in a corner, and are made to fast and their heads shaved. When one of these little widows asks why these things are done

to her, she is told some story or other; but when she reaches eleven years of age it is explained to her that in her previous births she was a bad woman, created feuds between husband and wife, and that God, being angry, ordained that she should in this generation be a woman deprived of her husband. These are some of the words addressed to a child-widow by her mother: "Unhappy creature; I cannot bear the thought of one so vile! I wish she had never been born!" Her mother-in-law said: "The horrid viper! she has beaten my son and killed him. Now he is dead, and she, useless creature, is left behind." Now this sad story is not of an occasional cruelty, but of a frequent occurrence. It is said that at Mysore one in four of the female population is a widow. This will be understood when it is remembered that little girls are often married to middle-aged or even old men. Let it be remembered too that this treatment of widows is not because of the inherent cruelty of the people, but because these practices are enjoined by the Hindu religion. What a religion!

ASSAM.

A New Mission. — The province of Assam, with Sylhet, has an area about equal to that of the State of Illinois. Within the memory of living men a trade in tea has grown up within this province which, according to Sir Charles Aitchison, employs a capital of $17,500,000. These tea-gardens are under the control of Europeans, but the laborers are brought from Santalia in India, where the Free Church of Scotland has a vigorous mission. It is said that during the last year 5,700 coolies, chiefly Santals and casteless tribes, have emigrated to Assam The Free Church of Scotland has now appointed a clergyman to undertake a mission among these emigrants, and he will labor in coöperation with missionaries of that society in Santalia.

CHINA.

A Village Station in Shantung. — Dr. H. D. Porter, of Pang-chuang, writes of a visit to Hsiao Chang, a village station of the London Missionary Society about forty miles from Pang-chuang, across the canal. Most of the missionary stations in China are in large cities, but some attempts, like those at Pang-chuang and Hsiao Chang, have been made to make a little native village a centre of work. Dr. Porter found at Hsiao Chang an earnest and warm-hearted company of Christian men with signs of growth apparent on every side. They have six or more preaching centres for Sunday services, with a membership of over 200. There is one enterprise embracing about 100 Christians which is the result of medical work. Some seven years ago Dr. Porter sent a man to Tientsin for treatment at the hospital, and after his recovery he returned and in connection with the London Mission he inaugurated a Christian enterprise at a village between Hsiao Chang and Pang-chuang, where there are now 100 Christians. They have built a neat little chapel and the work seems to be in a prosperous condition.

POLYNESIA.

Samoa. — The report which we made recently in reference to the action of foreign consuls in Samoa as to Sunday fêtes was based upon a paragraph in *The Samoan Times* which proves to have been misleading. Rev. Mr. Clarke, of Apia, writes to the *Chronicle* of the London Society that the consuls had nothing to do with the fête referred to, and that their names were attached to the advertisement of the fête wholly without their authority. Mr. Clark affirms that the consuls are all sympathetically and helpfully interested in the mission. The German population is large and the tendency among them is to keep a "Continental Sunday," but there is on the whole a healthful sentiment in regard to the observance of the Sabbath.

Mare. — Our readers will remember the striking story which appeared about a year since of the native Protestant people who were forbidden by their French Roman

Catholic rulers to meet in their churches, and so held their services in a large cave, or rather hole in the ground, about thirty feet deep, into which they descended by ladders. Recent tidings from Maré show that although their religious liberty is not fully established, the outlook is decidedly better than it has been. The French ruler has been dismissed, and a proposal to place Maré under an accredited missionary of the Paris Evangelical Missionary Society, which meets with the hearty approval of the London Society, will doubtless be carried out. Recently, through the friendly offices of a French Protestant in New Caledonia, a missionary from Lefu went across to Maré and held meetings with the people, greatly to their delight. The churches were filled, and the prospect for evangelical work is most cheering.

NEW HEBRIDES.

ANIWA. — This will be remembered as the station where Rev. John G. Paton did such a wonderful work in the establishment of gospel institutions. Dr. Gunn, of Futura, another island in the New Hebrides group, reports a visit he made at Aniwa in December last. No missionary had visited the island for more than a year, and the people were badly off for clothing. They brought fowls, bananas, and everything else they had, and cried out for clothing. The people say that the island has greatly improved since Christianity was introduced. The soil is more fertile, food more plenty, children more numerous, and sickness and death less frequent. Mr. Paton's chapter in his autobiography on "Breaking the Back of Heathenism" was not too sanguine; it was a genuine breakage. Three of the Gospels have been translated into Anawese. All the people, except the infirm and sick, assembled for worship and are anxious for a missionary to live among them. Dr. Gunn says that the influence of Christianity upon Aniwa is being felt now by the natives of Tanna. He was cheered by what he saw during his visit of two weeks, and when he left, the affectionate manner of the people in bidding him and his family farewell would have led a stranger to have imagined that he had been there for years.

AFRICA.

BISHOP TUCKER IN UGANDA. — We referred in our last number to a remarkable letter from Bishop Tucker written at Uganda. He reached there on December 27, and speaks in glowing terms of what he witnessed, saying that no words can describe his emotions as he stood up on Sunday, December 28, to address fully 1,000 men and women who crowded the church. Close beside him was the Katikiro, the second man in the kingdom, and on every hand chiefs of various degrees, all Christian men, who were devout in their demeanor and responsive in their utterances. At an afternoon service 800 were present, and all seemed to have an earnest spirit of devotion. The next day the Bishop had an interview with King Mwanga, who was cordial enough but did not make a happy impression upon the Bishop. On the next Sunday the Bishop appealed to the congregation to *leave their guns at home* when they came to church. It had been a custom among the people to bring their guns, and sometimes there were several hundred of them. They heeded the request, and it is hoped that the people will be led to abstain from their usual practice of always carrying guns with them during weekdays as well as on the Sabbath. Bishop Tucker affirms that the jealousies and bitter feelings between the Protestants and Roman Catholics are not based upon religious but upon political differences. Instead of calling the parties Protestants and Catholics they are now termed French and English. In this respect a great change has been going on, and now that the country has come by treaty under British influence it is expected that these animosities will be toned down. During January a conference was held between the French priests and Bishop Tucker and his associates, and an arrangement was made which it is hoped will terminate the difficulties that have

existed. The chiefs, it is believed, will accept the arrangements made. On January 18, seventy candidates were confirmed, many of whom had suffered persecution for Christ's sake, and had been deprived of all their earthly possessions. On January 20, six native Christians were set apart as lay evangelists. These will be supported entirely by the native church. It is believed that the Waganda have a peculiar aptitude for teaching, and that a large native force of evangelists will be provided within a few years. Bishop Tucker is full of joy at the outlook, saying, "The openings for workers are simply marvelous. I should say that such another open door does not exist in any other part of the world. In no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda." The Bishop returned to Zanzibar, and has already come to England in search of reinforcements.

MISSION ON THE FRENCH CONGO. — Messrs Teissères and Allégret, the young missionary explorers in the French Congo country, have returned to Paris and report open doors everywhere. They say that, owing to the energetic and pacific policy of M. de Brazza in opening that region, he has gained the affection of the natives for himself and for the French flag. "M'pongwes, Pahouins, Okandas, Adumas, Obambas, Akonyas, who inhabit the country, and whom Islamism has not yet contaminated, are all disposed to receive us. As for ourselves, we are ready and will go back when you give the word." The only reason for hesitation in giving it seems to be the financial one, in view of the deficit of 94,000 francs in the treasury of the *Société des Missions Evangéliques*. At its annual meeting, however, which took place in Paris, April 16, this undertaking was earnestly advocated by Pastor Soulier, who clinched the statement that there was money enough among French Protestants, by laying upon the table the sum of 4,000 francs, sent for the Congo Mission by a lady from the country, who desired to remain unknown and who pledged herself that this gift should not prevent her sending for the other missions of the society her regular offerings.

Miscellany.

BIBLIOGRAPHICAL.

Everyday Life in Southern India; or, The Story of Coopooswamey. An Autobiography. New York and Chicago: Fleming H. Revell Co. Price, $1.

This volume, originally published by the Religious Tract Society of London, we gladly recommend to any one interested in missions in Southern India. It is a realistic account given by a Hindu of his life as a boy in a pagan home, describing his first contact with the teachings of Christianity and his final acceptance of them. The pictures of Hindu character are naturally and truthfully portrayed. The way in which this Hindu was brought under the influence of the Bible, first by the mission school for heathen boys, then by the native Christian teacher, and lastly by the words and life of the foreign missionary, presents a fair sample of the way in which many a high-caste lad is led to Christ. This is a good book for the Sunday-school library, and will help young people in missionary societies who desire to have an intelligent idea of the people in Southern India whom they are sending their money and their missionaries to convert.

The Children of India. Written for the Children of England. By One of Their Friends. New York and Chicago: Fleming H. Revell Co. Price, $1.

What is said above of the "Everyday Life in Southern India" can be said substantially of this volume. It is a good book for young people, and they will feel while reading it something of the dread of their divinities and the darkness which surround Hindu children. While picturing the privations of these children in India the author sometimes seems to forget that they do not miss the comforts and luxuries of our highly civilized land, having never known them. But the book is an excellent one for young people in Sunday-schools and in juvenile missionary societies.

The Red Cord. From Creation to Christ. The Bible Story made plain to Young Readers. By S. B. Rossiter, D.D. New York: A. D. F. Randolph & Co.

As a red cord runs through all the rope made for the British navy, so a red cord binds together all the Bible events, prophecies, and fulfilments, and leads through its pages to Christ. A child may follow the clew with the greatest interest and advantage, as led along by this little book of 177 pages. It is admirably clear and simple and sets forth the gospel plan with such force as to make it a capital book for use on mission ground in guiding older people to the better understanding of the Bible. Exceptions might be taken to one or two explanations, but the book is excellent.

Charles Grandison Finney. By G. Frederick Wright, D.D., LL.D., Professor in Oberlin Theological Seminary. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

This is an appreciative, well-written biography of a remarkable man, a helpful supplement to President Finney's autobiography. It gives an interesting and instructive analysis of the theological teachings of this independent thinker and emphasizes his power as a preacher. It is a suggestive volume in several directions for ministers and missionaries, and will lead them to pray more earnestly than ever that they too may "be filled with the Spirit."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For Africa: that the new divisions of territory may conduce to the suppression of the traffic in slaves and in intoxicating liquors; that all explorations may be conducted in a Christian spirit; that the commercial enterprises now undertaken may contribute to the peaceful introduction of the institutions of the gospel; and that the foreigners who are flocking thither may seek not merely the diamonds and the gold of the continent, but also the welfare of the souls therein. (See pages 268 and 274.)

DEPARTURES.

May 23. From Boston, Mrs. Mary B. Kilbon, to rejoin her husband in the Zulu Mission, Natal.

June 2. From San Francisco, Miss Abbie W. Kent, to join the Japan Mission.

June 13. From Boston, Rev. William P. Clarke, son of Rev. James F. Clarke, to join his parents in the European Turkey Mission.

ARRIVALS AT STATION.

May 2. At Constantinople, Miss Martha J. Gleason and Miss Arma A. Smith.

ARRIVALS IN THE UNITED STATES.

May 22. At New York, Rev. Charles Harding and wife, of the Marathi Mission.

June 2. At New York, Rev. Edward S. Hume and wife, of the Marathi Mission.

May —. At San Francisco, Rev. John L. Atkinson and wife, of the Japan Mission.

May 27. At New York, Rev. Richard C. Hastings and wife, Mrs. Eurotas P. Hastings, and Miss Kate E. Hastings, all of the Ceylon Mission.

DEATH. May —. At Honolulu, Rev. Lowell Smith, D.D. (Further notice next month.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How a growing work calls for larger supplies. (Page 280.)
2. The story of the Aintab station. (Page 276.)
3. Good news from Austria. (Page 290.)
4. Good results in the Eastern Turkey Mission. (Page 294.)
5. Preaching at a pagan festival. (Page 234.)
6. Work of Bible-women in India. (Page 282.)
7. From various out-stations in Western Turkey. (Pages 290–293.)
8. Some theological students in India. (Page 307.)

Donations Received in May.

MAINE.

Cumberland county.
- Mechanic Falls, Cong ch. and so 5 00
- Minot Centre, J. E. Washburn, for Africa, 25 00
- Portland, State-st. Cong. ch (of which 231.05 for Japan), to const. E. R. Payson, W. Sparrow, W. S. Corey, A. G. Dewey, W. L. Dana, G. B. Swasey, and T. C. Woodbury, H. M , 742 72; Cyrus Nowell, 1, 743 72—773 72

Franklin county.
- New Sharon, Cong. ch. and so 5 82
- Strong, Cong. ch. and so. 6 75
- Weld, Cong. ch. and so. 5 00—17 57

Kennebec county.
- Augusta, Joel Spalding, to const. Rev. Edward Chase, H. M. 50 00
- Vassalboro, Adams Memo. ch. 1 00—51 00

Lincoln and Sagadahoc counties.
- Woolwich, A friend, 1 15

Penobscot county.
- Brewer, 1st Cong. ch. and so. 14 25
- Hampden, Cong. ch. and so. 8 10
- Holden and Dedham, Cong ch. and so. 7 00—29 35

York county.
- Limington, Cong. ch. and so. 17 00
- Saco, Cong. ch , of wh. 5 for Japan, 10 98—27 98

900 77

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.
- Keene, 2d Cong ch. 14 81
- Rindge, Cong. ch. and so. 18 25
- Swanzey, Cong. ch., of wh. 5 from a friend, 12 28
- Winchester, Cong. ch. and so. 5 88—51 22

Grafton county.
- Campton, Cong. ch. and so. 16 00
- Lebanon, A friend, 1 00—17 00

Hillsboro county.
- Brookline, Cong. ch. and so. 7 00
- Mason, Cong. ch and so., 12.64; C. B. Goodwin, 2, 14 64
- Manchester, 1st Cong. ch., to const. A. E. Herrick, H. M. 173 93
- Mt. Vernon, Cong. ch. and so. 28 75
- Nashua, Samuel C. Bartlett, Jr. 10 00
- New Boston, Levi Hooper, 10 for Japan and 13.66 for evang. work in China, 23 66—257 98

Merrimac county.
- Sanbornton, Cong. ch. and so. 31 30

Rockingham county.
- Epping, Cong. ch. and so. 36 68
- Hampton, Cong. ch. and so. 7 07
- New Castle, Cong. ch. and so. 5 05—48 80

Strafford county.
- Sandwich, L. W. Stanton, 5 00

Sullivan county.
- Claremont, Cong. ch. and so. 31 74

443 04

VERMONT.

Addison county.
- Cornwall, E. R. Robbins, 10 00

Bennington county.
- Manchester, A friend, 20 00

Caledonia county.
- Cabot, Cong. ch. and so. 30 00
- St. Johnsbury, estate of Erastus Fairbanks, by Franklin Fairbanks, trustee, to const. F. H. Brooks, Mrs. S. F. Dakin, Mrs. G. M. A. Hardy, Mrs. S. A. Ward, Misses M. E. Annis, B. J. Stevens, M. H. Lamson, H. Marie, A. M. Kendall, and M. G. Tyler, H.M., 1,000; L. G. Spencer, 25, 1,025 00—1,055 00

Chittenden county.
- Burlington, Y. P. S. C. E. of College-st. ch , for native preacher in Madura, 10 00
- Underhill, Cong. ch. and. so. 15 43—25 43

Orange county.
- No. Thetford, Cong. ch. and so. 9 00
- Randolph, Cong. ch and so. 22 50—31 50

Orleans county.
- Newport, Cong. ch. and friends, 28 43

Rutland county.
- Clarendon, H. F. Button, 2 00

Windham county
- Brattleboro, Centre Cong. ch., m.c., 16.65: H., 15, 31 65

Windsor county.
- Olcott, Mrs. M. E Lord, 1 00
- Springfield, Cong. ch. and so. 164 90—165 90

1,369 91

Legacies.—Barre, Polly Britian, by Rev. L Tenney, Ex'r, 812 57
- Barre, Mrs. Juliana Drury, by Rev. L. Tenney, Ex'r, balance, 38 35
- Tunbridge, Jerusha S. Tracy, by E. F. Howe, Ex'r, in part, 166 66—1,017 58

2,387 49

MASSACHUSETTS.

Barnstable county.
- So. Dennis, Cong. ch. and so. 25 00
- W. Yarmouth, Cong. ch. and so. 2 50—27 50

Berkshire county.
- Hinsdale, Cong. ch. and so. 9 41
- Pittsfield, South Cong. ch. 96 06
- Williamstown, College chapel and ch., add'l, 20 50—125 97

Bristol county.
- Attleboro, 2d Cong. ch. and so. 41 53
- Easton, Cong. ch. and so. 59 12
- Norton, Trin. Cong. ch. 8 35—109 00

Brookfield Association.
- Brimfield, M. Hitchcock, 1 00
- Globe Village, Ev. Free society, 36 83
- No. Brookfield, A friend, 1 00—38 83

Essex county.
- Andover, A. & L. T. B. 200 00
- Lawrence, Trinity Cong. ch. 57 36
- Salem, Crombie-st. ch., to const. Rev. John W. Buckham, H. M. 177 55—434 91

Essex county, North.
- Amesbury, Main-st. Cong. ch., 21.60; Union Cong. ch., 6.50, 28 10
- Groveland, E. M. Stacy, 11 50
- Newburyport, Ann P. Bassett, 10 00—49 60

Essex county, South.
- Beverly, Dane-st. ch., m.c. 6 83
- Danvers, Maple-st. ch. 250 37
- Hamilton, E. M. Knowlton, 3 00
- Rockport, 1st Cong. ch. 13 33
- Topsfield, Cong. ch. and so. 37 37—310 90

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Northfield, Trin. Cong. ch., 10; Miss S. A. White, 2, 12 00
- Shelburne, 1st Cong. ch. 50 00—62 00

Hampden county.
- Ludlow, Cong. ch. and so. 11 66
- No. Wilbraham, Grace Union ch. 6 26
- Palmer, 2d Cong. ch. and so. 50 00
- Springfield, 1st Cong. ch., 140; Hope Cong. ch., 73.05; North Cong. ch., 53.45; Olivet Cong. ch., 47; A friend, 1,000, 1,313 50
- So. Hadley Falls, Cong. ch. and so., 10.85; Friends, 10, 20 85
- Westfield, 1st Cong. ch., 145.82; Mrs. N. T. Leonard, for East. Turkey, 25, 170 82
- West Springfield, Park-st. Cong. ch. 51 11—1,624 20

Hampshire county.
- Chesterfield, Cong. ch. and so. 20 00
- Enfield, Cong. ch. and so. 40 00
- Greenwich, Mrs. M. A. Sibley, 1 00
- Loudville, Mrs. Mary E. Rust, 2 00
- No. Amherst, No. Cong. ch., to const. Mrs. A. F. Crocker, H. M. 100 00

Northampton, A. L. Williston, 300 00—463 00
Middlesex county.
Arlington, Ella Ames, 2 00
Cambridge, Shepard ch. and so., 100; Table No. 50, Memorial Hall, Harvard University, 20, 120 00
Cambridgeport, Pilgrim ch., m. c. 10 90
Lowell, Pawtucket Cong. ch., 28.27; Frank P. Haggett, 25, 53 27
Melrose, Cong. ch. and so. 92 84
Reading, Cong. ch. and so. 10 00
Somerville, Broadway ch., Mrs. Gulliver, 10 00
West Newton, 2d Cong. ch. 234 75—533 76
Middlesex Union.
Lancaster, Edward Phelps, 60 00
Pepperell, Cong. ch. and so., 20.15; Rev. E. W. Harrington, 100, 120 15—180 15
Norfolk county.
Franklin, 1st Cong. ch. and so. 54 59
Hyde Park, Clarendon Cong. ch. 4 61
Randolph, 1st Cong. ch. 302 11
So. Wapole, Missionary, 1 00
Weymouth and Braintree, Cong. ch., add'l, 6 00—368 31
Old Colony Auxiliary.
New Bedford, No. Cong. ch., for support of Rev. and Mrs. F. R. Bunker, 315 88
Plymouth county.
Kingston, Mayflower Cong. ch. 10 00
Whitman, Cong. ch. and so. 21 23—31 23
Suffolk county.
Boston, Village ch. (Dorchester), 111.10; Park-st. ch., to const. Miss CARRIE L. SHUMWAY, H. M., 100; Immanuel ch., for Japan, 100; Mt. Vernon ch., 10; do., J. S. Ellis, 20; Eliot ch. (Roxbury), m. c., 9.62; A friend, 40; Teachers in Mt. Vernon Chinese Sab. sch., for chapel and preacher in Hong Kong Mission, 52.20, 442 92
Worcester county, North.
Hubbardston, Cong. ch. and so. 20 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.
Worcester, Plymouth Cong. ch., to const. CHARLES D. TUCKER, GEO. H. MELLEN, and A. A. HOWLAND, H. M. 288 82
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Blackstone, Cong. ch. and so. 10 00
Saundersville, Cong. ch. and so., 10; Miss M. L. Foster, 30, 40 00
Whitinsville, Mrs. Mary A. Batchelor, 500 00—550 00

5,976 98

Legacies. — Boston, Mrs. Susan Collins, by A. J. Coolidge, Ex'r, 757 50

6,734 48

RHODE ISLAND.

Little Compton, United Cong. ch. 5 85
Pawtucket, Rev. J. J. Woolley, 5 00
Providence, Beneficent Cong. ch., 100; Free Evang. Cong. ch., 25, 125 00
Tiverton 4 Corners, Cong. ch. and so. 5 00—140 85

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. and so. 29 00
No. Stamford, Cong. ch. and so. 10 00
Norwalk, 1st Cong. ch. and so. 53 10—92 10
Hartford county. W. W. Jacobs, Tr.
Berlin, 2d Cong. ch. and so. 25 00
Broad Brook, Cong. ch. and so. 22 50
Hartford, 1st Cong. ch., 357.08; Theol. Sem'y, for support of student in No. China, 40, 397 08
New Britain, So. Cong. ch., to const. Miss E. R. EASTMAN and G. E. ROOT, H. M. 208 57
Simsbury, Cong. ch. and so. 39 54
So. Manchester, 1st Cong. ch., 83.81; A friend, 10, 93 81
Windsor, 1st Cong. ch., to const. EDWIN S. SMITH, H. M. 107 75—894 25
Litchfield co. G. M. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 38 00
Kent, Cong. ch. and so. 20 80
Salisbury, Cong. ch. and so. 150 46
So. Canaan, A friend, 50 00
Thomaston, Cong. ch. and so. 8 95—268 21
Middlesex co. E. C. Hungerford, Tr.
Clinton, Cong. ch. and so. 55 28
Durham, Cong. ch. and so. 5 86
Killingworth, Cong. ch. and so. 57 00
Saybrook, Mrs. M. A. Breckenridge, deceased, 50 00—168 14
New Haven county.
Guilford, 1st Cong. ch., to const. Mrs. I. H. LEETE, H. M. 100 00
Milford, E. B. Platt, 2 00
New Haven, Davenport Cong. ch. 126 47
No. Gilford, Cong. ch. and so. 15 00
No. Haven, A friend, 1 00
Waterbury, 1st Cong. ch., 71.47; 2d Cong. ch., 84.44, 155 91—400 38
New London co. L. A. Hyde and H. C. Learned, Tr's.
Lyme, A friend, 5 50
New London, 1st Ch. of Christ, m. c. 14 21—19 71
Tolland co. E. C. Chapman, Tr.
Mansfield, 2d Cong. ch. and so. 36 00
Talcottville, Cong. ch. and so. 300 00
Tolland, Cong. ch. and so. 12 97—348 97
Windham county.
Danielsonville, Mrs. S. B. Winter, 5 00
Putnam, Mrs. A. S. Fitts, 15 00
Wauregan, Cong. ch. and so. 15 00
Westford, Cong. ch. and so. 2 00—37 00
——, ——, 300 00

2,528 76

NEW YORK.

Antwerp, 1st Cong. ch. 22 22
Albany, 2d Presb. ch. 20 00
Bangor, Cong. ch. 5 00
Brooklyn, South Cong. ch., 153.84; Central ch., add'l, A. H. Wagner, 25; Covenant Cong. ch., 10, 188 84
Canandaigua, 1st Cong. ch. 15 21
Flushing, Cong. ch., add'l, 10 00
Gaines, Cong. ch. 18 10
Geneseo, Rev. G. W. Wood, D.D. 25 00
Honeoye, Cong. ch. 42 65
New York, Broadway Tabernacle, Friends, 40; Y. L. F. M. Soc. of do., for scholarship, Aintab College, 70; Calvary Presb. ch., Rev. R. Chambers, 13.34; H. E. Parkhurst, to aid eight or more Theol. students in Kyōtō, 250; W. C. C., 10, 383 34
Oxford, Cong. ch. 8 80
Perry Centre, Cong. ch. 15 00
Philadelphia, Cong. ch. 8 00
Reed's Corners, Mrs. Z. B. Davis, 1 00
Rochester, Myron Adams, Sr. 20 00
Ticonderoga, 1st Cong. ch. 5 00—788 16
Legacies.—Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l, 196 03

984 19

PENNSYLVANIA.

Allegheny, 1st Cong. ch. 13 15
Clifford, Welsh Cong. ch. 21 75
Germantown, 1st Cong. ch. 50 00
Le Raysville, For. Mis. Soc. of Cong.ch. 25 00
Plymouth, Pilgrim Cong. ch., of wh. 4.13 from Bihé Band, 12 50—122 40

NEW JERSEY.

Jersey City Heights, Mrs. C. L. Ames, 5 00
New Brunswick, Miss M. H. Parker, 15 00—20 00

VIRGINIA.

Herndon, Cong. ch. 9 00

WEST VIRGINIA.

Huntington, 1st Cong. ch. 13 40

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 23.30; Ralph Dunning, 25; Rev. W. G. Marts, 2,		50 30

SOUTH CAROLINA.

Cheraw, Part of the Tithe,		10 00

GEORGIA.

Woodville, Pilgrim Cong. ch.		2 35

FLORIDA.

Tangerine, Cong. ch.		56 27

LOUISIANA.

New Orleans, University ch., 5.43; Y. M. M. Soc. of Straight University for Africa, 2,		7 43

TENNESSEE.

Nashville, Fisk University,		22 57

TEXAS.

Palestine, Cong. ch.		32 50

OHIO.

Chardon, Cong. ch.	8 68	
Cleveland, Jennings-ave Cong. ch.	50 00	
Fredericksburg, Cong. ch., add'l,	34 65	
Loram, 1st Cong. ch.	24 70	
Mantua, A friend,	20 00	
Medina, A friend,	5 00	
Nebo, Welsh Cong. ch.	18 38	
North Ridgeville, Cong. ch.	5 00	
Oberlin, Collection at schoolhouse,	2 25	
Toledo, Wash.-st. Cong. ch.	18 88	
Wayne, 1st Cong. ch.	16 00	203 54
Legacies. — Oberlin, Ira Mattison, by E. H. Holter, adm'r, add'l,		1,000 00
		1,203 54

INDIANA.

Fort Wayne, Plymouth Cong. ch.	17 00	
Indianapolis, People's Cong. ch.	2 25	19 25

MISSOURI.

Almartha, Good Hope Cong. ch.		1 00

ILLINOIS.

Buda, Cong. ch., to const. Rev. J. W. Fox, H. M.	119 63	
Bureau, Cong. ch.	2 00	
Chicago, 1st Cong. ch., 50; U. P. Cong. ch., m.c., 34.95; Leavitt-st. Cong. ch., 30.23; Grace Cong. ch., 5.55; N. Robey-st. Mission, for China, 3.50; H. E. Parsons, 20,	144 23	
Cobden, Union Cong. ch.	5 00	
Earlville, J. A. D.	25 00	
Elgin, A. B. Church,	4 50	
Farm Ridge, J. W. Huett,	1 00	
Forrest, Cong. ch.	22 15	
Glencoe, Opportunity Club, for China,	5 00	
Jacksonville, Cong. ch.	89 13	
Marseilles, Cong. ch., add'l,	7 76	
Millburn, Cong. ch.	15 34	
Oak Park, Cong. ch.	231 81	
Odell, Cong. ch.	15 00	
Ontario, Cong. ch.	30 00	
Peoria, 1st Cong. ch.	52 70	
Plainfield, Cong. ch.	22 50	
Plymouth, Cong. ch.	8 64	
Port Byron, Cong. ch.	26 27	
Providence, Cong ch.	30 00	
Ridgeland, Cong. ch.	96 59	
Rosemond, Cong. ch.	25 03	
Sandoval, Cong. ch.	5 00	
St. Charles, Cong. ch.	26 00	
South Chicago, Cong. ch., for girl in India,	25 00	
Sycamore, Mrs. Elizabeth Wood,	5 00	1,040 28
Legacies. — Avon, Mrs. Elizabeth Churchill, by S. S. Clayberg, M.D., and Rev. J. D. Wychoff, Ex's,		184 20
		1,224 48

MICHIGAN.

Ann Arbor, A friend,	5 00	
Big Rapids, Rev. E. W. Miller,	10 00	
Detroit, Fort-st. Cong. ch.	9 77	
Eaton Rapids, 1st Cong. ch.	20 00	
Port Sanilac, Tithes,	8 00	
Saline, A friend,	2 00	
St. Johns, Cong. ch.	40 00	
Tipton, Cong. ch.	4 00	
Vermontville, 1st Cong. ch.	14 40	113 17
Legacies. — Allegan, Mrs. Elizabeth Booth, by Emily M. Church, Ex'r, 2,000, less exch.		1,998 00
		2,111 17

WISCONSIN.

Arena, 3d Cong ch.	4 37	
Beloit, 1st Cong. ch.	257 82	
Clinton, H.	5 00	
La Crosse, 1st Cong. ch.	110 00	
Green Bay, 1st Presb. ch.	102 20	
Racine, A friend,	8 00	
W. Superior, Pilgrim Cong. ch.	45 23	532 62

IOWA.

Almoral, Cong. ch.	12 00	
Cass., Cong. ch., add'l,	1 00	
Chester Centre, Cong. ch.	7 06	
Danville, W. Mis. Circle of Cong. ch.	2 00	
Earlville, Cong. ch., 13.35; L. W., 15,	28 35	
Gilbert Station, Cong. ch.	25 50	
Grinnell, Cong. ch.	60 10	
Newell, Cong. ch.	16 00	
Oldfield, Mr. and Mrs. Asa Turner,	10 00	
Olds, J. H. Martin,	15 00	
Waverly, Cong. ch., add'l,	4 35	181 36

MINNESOTA.

Alexandria, 1st Cong ch., add'l,	1 00	
Medford, Cong. ch.	10 00	
Minneapolis, Plymouth ch.	37 15	
Sherburne, Cong. ch.	1 11	
Waseca, Cong. ch.	3 80	
Worthington, Cong. ch.	6 42	59 48

KANSAS.

Garden City, Cong. ch.	5 50	
Little River, Cong. ch.	2 15	
Topeka, Master Hazen,	1 00	
Wakefield, Madura Cong. ch.	6 50	15 15

NEBRASKA.

Blair, Cong. ch.	6 50	
Clarks, Cong. ch.	9 00	
David City, Cong. ch.	6 50	
Lincoln, 1st Cong. ch.	67 45	
Nonpareil, ——,	75	
Springfield, Cong. ch.	6 25	
Venango, Cong. ch.	2 17	
Wallace, 1st Cong. ch.	6 75	105 37

CALIFORNIA.

Byron, Cong. ch.	2 50	
Highlands, Cong. ch.	13 50	
Ontario, Cong. ch., of wh. 100 from C. E. Hammond, to const. ALICE E. HARWOOD, H. M.	125 00	
San Bernardino, 1st Cong. ch.	17 45	
San Diego, S. P. Jones,	10 00	
San Francisco, Cong. Chinese For. Mis. Soc.	9 00	
Santa Barbara, Cong. ch., 60.90; Rev. J. W. Hough, 10,	70 90	
San Miguel, Cong. ch., m. c.	2 50	250 85
Legacies. — National City, Charles Baum, by Annie Baum,		25 00
		275 85

OREGON.

Portland, Plymouth Cong. ch.		24 40

COLORADO.

Denver, So. Broadway Cong. ch.	20 00	
——, A friend,	1 00	21 00

WASHINGTON.

Edgewater, Cong. ch. 5 50
Fairhaven, Cong. ch. 11 00
Tacoma, Atkinson Memo. Cong. ch. 7 35——23 85

NORTH DAKOTA.

Dexter, Cong. ch. 1 40
Dwight, Cong. ch. 6 00——7 40

SOUTH DAKOTA.

Bowdle, Cong. ch. 6 40
Friedensfeld, Cong. ch. 3 46
Hoffunngsburg, Cong. ch. 4 36
Legenthal, Cong. ch. 90
Lesterville, Cong. ch. 1 29
Milbank, Mrs. A. D. Hall, 95
Parkston, Zion Cong. ch. 10 30
Pierre, Young Men's Bible Class, for preaching station in Japan, 14 00
Yankton, Cong. ch. 23 21——64 87

UTAH.

Ogden, 1st Cong. ch. 22 63

NEW MEXICO.

Albuquerque, 1st Cong. ch. 25 00

DOMINION OF CANADA.

Province of Quebec.
Montreal, Y. P. S. C. E. of Am. Presb. ch. towards salary of Rev. Hilton Pedley, 300 00
Province of Manitoba.
Treherne, Rev. H. W. Fraser, 10 00

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian Station, West Central African Mission, for year ending December 31, 1890, in part, 1,450 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Fen-chow-fu, Rev. F. W. Davis, 10 00
Tai-ku, James Goldsbury, Jr., M.D. 50 00——60 00
England, London, "In memory of joyful service," 11 35
Sandwich Islands, Honolulu, Mrs. J. M. Cooke, 1,000 00
Mrs. M. S. Rice, 100, and Missionary Gleaners' Society for support of Mrs. Rand for 1891, 200, 300 00–1,300 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions, in part, 9,529 57
For Miss West, 110 00–9,639 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 3,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer*.

To constitute Rev. E. F. DINSMORE, H. M. 50 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bremen, Union Sab. sch., 1.25; Brewer, 1st Cong. Sab. sch., 15, 16 25
NEW HAMPSHIRE. — Canterbury, Y. P. S. C. E. 7 50
MASSACHUSETTS. — Attleboro, 2d Cong. Sab. sch., 15.86; Concord, Y. P. S. C. E. of Trin. Cong. ch., for Mission School, Madura, 20; E. Milton, Y. P. S. C. E., for student, Ceylon, 11; No. Brookfield, Extra-Cent-a-Day Band, for pupil, Foochow, 25; No. Truro, Cong. Sab. sch., 4; Wellesley, Y. P. S. C. E., for Japan, 7.35; for Africa, 5.50, 88 71
RHODE ISLAND. — Central Falls, Y. P. S. C. E., 3.50; Providence, Miss. Workers of Blackstone Park chapel, 10, 13 50
CONNECTICUT. — Berlin, Y. P. S. C. E., 50; Bristol, Cong. Sab. sch., 22.63; Groton, Y. P. S. C. E., for student in South Africa, 30; Young Men's Growing Club and Working Band, for schoolhouse in India, 10, 112 63
NEW YORK. — Smyrna, Cong. Sab. sch. 75 00
KENTUCKY. — Newport, Y. P. S. C. E. of York-st. ch. 2 50
OHIO. — Austinburgh, Y. P. S. C. E., 2.53; Chagrin Falls, Y. P. S. C. E., for pupil in Erzroom, 5, 7 53
ILLINOIS. — McLean, Cong. Sab. sch., 1.70; Woodburn, Cong. Sab. sch., 5, 6 70
MICHIGAN. — Bay City, Y. P. S. C. E. of 1st Cong. ch., for scholarship at Ponape, 13 50
WISCONSIN. — Delavau, Cong. Sab. sch., 7.28; Kenosha, 1st Cong. ch., Y. P. S. C. E., 4, 11 28
IOWA. — Nashua, Y. P. S. C. E., 6.35; Sioux City, Y. P. S. C. E. of Mayflower Cong. ch., 4.50, 10 85
CALIFORNIA. — Ontario, Cong. Sab. sch. 6 75
UTAH. — Lynne, Y. P. S. C. E., for India, 1.60; Ogden, Y. P. S. C. E., for India, 3.50, 5 10

377 80

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — Bedford, Presb. ch., for Jaffna College, 4 00
MASSACHUSETTS. — Boston, Pupils in Mt. Vernon Chinese Sun. school, for native preacher, Hong Kong, 114.50; J. N. Denison, for Rev. W. E. Fay's work, Bihé, 100; Extra-Cent-a-Day Band, Cong. House, for Wagolie school, Marathi, 12; Cong. ch., Roslindale, for evang. work in Japan, 11; East Douglas, Earnest Workers, for Madura, 15; Lynn, 1st Cong. ch., Sab. sch. and miss. band, for work of Mr. Fowle, 20; Milton, M. L. R., for preacher, care of Rev. H. Fairbank, 50; do., for work of Rev. J. C. Perkins, 50; Newton, Sab. sch. class, for Doshisha, Japan, 5; Quincy, Mis. circle, for Japanese student, 18; Somerville, Prim. dep't of 1st Cong. Sab. sch., for No. China, 3.50; Spencer, J. L. Bush, for evang. work in Japan, 100; Springfield, Marvin Chapin, for Self-help dep't, Ana. Coll., 50; Stoneham, Cong. ch., for Sophia, 36.60; Watertown, collected in Ohio and Mass. by Rev. W. E. Fay, for his work in Bihé, 188.52; Westfield, 1st ch., for ed. of boy, care Mr. Crawford, 50; Wollaston, Little Sunbeams, for Okayama Orphan Asylum, 10; Worcester, Y. P. S. C. E. of Plymouth ch., for boy, care of Rev. W. S. Dodd, 40, 874 12
CONNECTICUT. — Norfolk, Young Ladies' Mis. Band, for use of Mrs. H. Fairbank, 40 00
NEW YORK. — Malone, 1st Cong. ch., for Mr. Wilder's work, Zulu, 63; New York, Y. L. F. M. Soc. of Br. Tabernacle, toward rebuilding Aintab College, 200; do., for use of Mrs. Clara H. Lee, 50; Suspension Bridge, King's Daughters, for Yenook, Erzroom, 10; Warsaw, Cong. and Presb. ch's, for Tung-cho College, 44.39, 367 39
PENNSYLVANIA. — Philadelphia, John H. Converse, for Anatolia College, 100; do., Geo. W. Randle, for student in do., 14, 114 00

FLORIDA. — Jacksonville, Chas. H. Smith, for Mr. Albrecht's work, Japan, 25 00
OHIO. — Akron, Y. P. S. C. E. of West Hill ch., for native evangelist, care of Mr. Newell, 60; Madison, Friends, to aid Miss Yama, Japan, 13 45; Milan, Mrs. L. B. Gaston, for work of Rev. L. Bissell, 15, 88 45
ILLINOIS. — Chicago, Mr. and Mrs. A. L. Coe, for student, Anatolia College, 25; Oak Park, Cong. ch., for Rev. J. D. Davis's work, 240; Ridgeland, Cong. ch., for church site, Chihuahua, 57.50; Rockford, T. D. Robertson, for evang. work, Japan, 100, 422 50
MICHIGAN. — Owosso, Mission Band, for boy, Tung-cho, 5 00
IOWA. — Des Moines, Mrs. E. T. Whitman and daughter, for Pasumalai, 10 00
WISCONSIN. — Milwaukee, A Wisconsin woman, for Mrs. Goodrich's work, China, 100 00
MINNESOTA. — Minneapolis, Como-ave. ch., for Aintab College, 19.76; Northfield, Carleton College, for work of Henry K. Wingate, 63, 82 76
CALIFORNIA. — Los Angeles, Friends, for the Doshisha, 6; Oakland, W. P. Hardy, for native preacher, Madura, 25; Stockton, Rev. J. C. Holbrook, for Rev. J. D. Davis's work, Japan, 25, 56 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For Miss Fritcher, Marsovan, for trav. expenses,	200 00	
For Miss Powers, Erzroom,	230 00	
	430 00	
Less previously rec'd and acknowl'd,	110 00	320 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Miss Mellinger's housekeeping outfit,	75 00	
For Beggars' School, Aintab,	30 00	
,, two boys in Rev. R. A. Hume's school,	20 00	
For work in E. C. Africa,	3 60	
,, hymnbooks, Umzumbe Home,	5 00	
,, support of a girl, care Miss Dudley,	5 00	138 60

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For housekeeping expenses of Miss Gunnison, 75 00

From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Ella F. M. Williams, Montreal, *Treasurer.*

For the Greek and Armenian church, Constantinople, 15 00

	2,737 82
Donations received in May,	34,642 45
Legacies ,, ,,	5,178 31
	39,820 76

Total from September 1, 1890, to May 31, 1891: Donations, $347,316.23; Legacies, $182,085.98 = $529,402.21.

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MASSACHUSETTS. — Warwick, Y. P. S. C. E.	1 60	
AFRICA. — Bailundu, W. J. and H. A. Cotton, Jr.	10 00	
	11 60	
Previously acknowledged,	4,258 66	
	4,270 26	

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

CONNECTICUT. — Hartford, 1st Cong. ch., 50; New Haven, Joseph Porter, 5; do., Friends, by W. W. Farnum, 10.57; Winchester, May Goodenough's Sab. sch. class, 1,	66 57	
NEW YORK. — Clifton Springs, ——, 3; Utica, ——, 10,	13 00	
	79 57	
Previously acknowledged,	4,260 73	
	4,340 30	

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

NEW YORK. — ——, H. G. N.	250 00	
SCOTLAND. — Tayside, Perth, Robert Pullar,	24 20	
	274 20	
Previously acknowledged,	15,505 55	
	15,779 75	

For Young People.

SOME STUDENTS OF THE AHMEDNAGAR THEOLOGICAL SEMINARY.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

Ahmednagar, a hundred and fifty miles east of Bombay, is the second oldest station of the Marathi Mission of the American Board in Western India. Now and then classes of promising young men had previously been gathered there for theological study, but a well-organized theological seminary was opened in Ahmednagar on January 1, 1878. Six graduated from the first class. Succeeding classes have been larger. The present class numbers thirteen. The one term of study every year is usually from early in June to late in October. The rest of the year the students are engaged in Christian work.

BALWANTRAO AND HIS WIFE.

The most important and interesting part of any institution is the life of its members. It is difficult to know this life, but something may be told about the personal experiences of some of the students of the Ahmednagar Theological Seminary.

The accompanying cut shows a graduate of the first class, Rev. Balwantrao Chimâji Uzgare, and his wife Sagunâbai. His name Balwantrao means Mr. Strong. His father, who is still living, is one of the oldest converts in the mission. At its meeting in May, 1877, when the mission was considering whom to admit to the Seminary, some objected to Balwantrao's admission. So his name was not in the provisional list. But at the meeting of the mission in October he was chosen. On January 1, 1878, when the institution was begun, lots were cast for houses for the students. From June to December four dor-

mitories had been built for the Seminary, each supplying good quarters for a married student. Almost all students in this institution are married, because in India people marry young, and because ordinarily students are not admitted till they have done some Christian work and have proved themselves worthy of further advantages. The lot gave Balwantrao the house which had been built by a gift from Mr. Robert Brown, now Secretary of the Yale Observatory.

In 1884, when Balwantrao was ordained as associate pastor of the church in Ahmednagar, — a church of about 300 communicants, — and was asked for a statement of his religious experience, he said: "In 1877, when we heard that a theological seminary was to be begun, I greatly wished to be allowed to study in it. When I heard that at the May mission meeting I had not been accepted, I was very sorry. Being in Ahmednagar in September, I saw the new dormitories being built, and going into the study of one I prayed: 'O great God, I very much wish to study here. If thou wilt let me do so, and live in such a convenient house as this, I will thank thee all my life and will serve thee faithfully.' Only *He* knew about that prayer. But a month later I was chosen for the Seminary, and in January the lot gave me that very house to live in. In that study I learned a great deal, and gained many a spiritual experience. When I made that first prayer in that unfinished study I little dreamed that I should ever be asked to serve as pastor of the largest church in Western India. I am not fit for so responsible a position. But my God, who has led and helped me hitherto, will always do so. I will try to do my duty here, depending on His help."

Did not the donor of the house promptly receive his reward? Many a good man has lived and studied in it since. During his studies Balwantrao was supported by the Sunday-school of the Congregational church in Poughkeepsie, N. Y. He and a graduate of another class, Mr. Shetibâ Phakirabâ Gâyakwâd, an excellent man, who is the second from the right hand in the second row in the picture on the next page, are now Dr. Bissell's chief assistants in the superintendence of a large district. Balwantrao's wife Sagunâbai is a Bible-woman in Ahmednagar.

The young man with uncovered head in the picture on the next page is the only Mohammedan convert in that class. Those with turbaned heads are of Hindu origin. His name is Rev. Imâm Baksh Bâwâ. He is of good family of the Khojâ section of Mussulmans. Almost no Khojâs have become Christians. When Imâm Baksh became one, his family was so incensed that he was obliged to leave home; his brothers threatened to stab him if they met him anywhere, and the young lady to whom he was engaged was prevented from marrying him. He suffered the loss of property and of all the dearest relations of life for Christ's sake. He is now Mr. Abbott's chief assistant in the district around Rohâ, south of Bombay. Here he has most energetically built up evangelistic work, and schools, and a church, and is a great power for good.

Mr. Bhau Narhar Kâmale is a member of the present class. No photograph of this class has yet been taken. He was a Brahman by birth and hereditary clerk of his village. His parents died when he was young. When twenty-four years old he read some books on the Hindu religion which troubled him, because

he did not live up to the minute religious requirements of those books, and because one of their heroes was not a good man. He consulted Brahman priests, who told him to feast Brahmans. He did this, but that brought no peace. They then told him to go on a pilgrimage to Benares, the most sacred Hindu place in Northern India. Painfully he walked 1,100 miles to Benares, eating on the way only such food as was given him in charity. At Benares he took a Brahman as a spiritual guide, who told him to sit on steps by the Ganges, to ask nothing, and to eat only what the goddess of food might give. For two

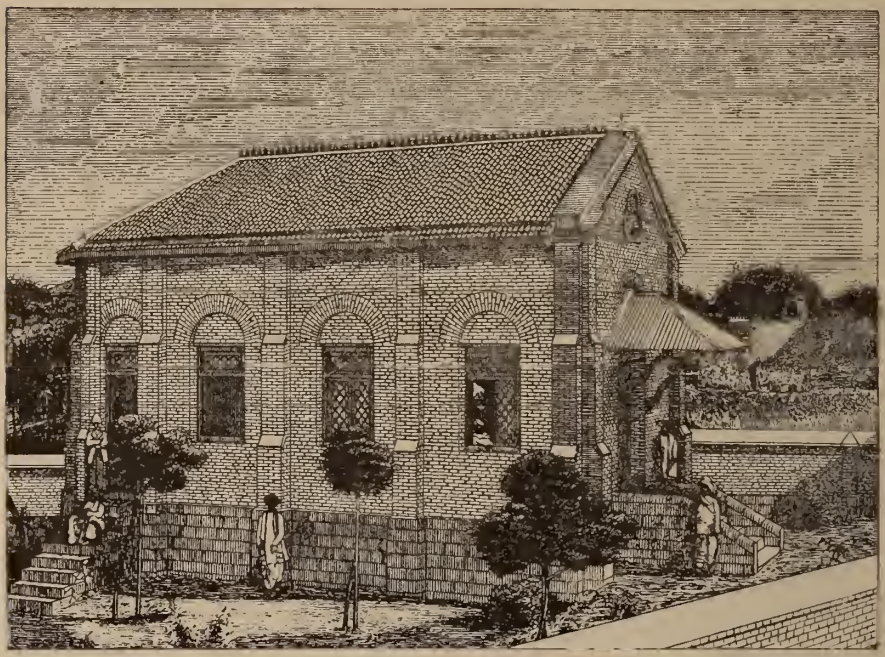
A CLASS IN THE AHMEDNAGAR SEMINARY.
(Professors Bissell and Hume in the rear.)

days he received nothing whatever. On telling this to his spiritual guide, the latter said, "You fool! did you really believe that you would get food without asking?"

While living in this Brahman's house he saw him doing most immoral things. In utter disgust he returned home. Here his Brahman priests told him now to go on a pilgrimage to Râmeshwar, a holy spot 1,300 miles away in the extreme south of India. While considering this he met some Christians, talked with them, read their books, and found in Christ a peace which cannot be found elsewhere. When he became a Christian his relatives turned against him. One day they they set out to kill him, and he has been deprived of all participation in his hereditary work as town clerk. A Christian English collector, hearing of his persecutions, gave orders to have special police quartered in the town to protect him. But he requested the collector not to do this, but to let him overcome his enemies by kindness. This greatly softened them, and they now treat him quite well, but they will not give him his hereditary work.

Though a Brahman by birth, as a Christian he is most humble and free from caste pride and self-seeking. He is a good, faithful, thoughtful student and Christian worker. During term time he has lived in the dormitory, on the front wall of which is a slab with this inscription: "Built by the teachers and pupils of Bradford Academy, in honor of Dr. Rufus Anderson."

This brief account of part of the spiritual experience of three theological



LECTURE HALL.
AHMEDNAGAR THEOLOGICAL SEMINARY.
(Built 1879.)

students, one of whom is of humble origin, one a Mussulman of good family, and one a Brahman, gives some glimpse into the lives of some Indian Christians. The story of others is also very interesting.

The picture above shows the Lecture Hall of the Seminary, in which most of the instruction is given. At present there are only two instructors in this Seminary. Another is greatly needed.

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